



# HISTORICAL COLLECTIONS

OF THE

# Like and Acts

OF THE

Right Reverend Father in God,

# 70HN AYLMER,

Lord Bishop of London

IN THE

Reign of Queen Elizabeth.

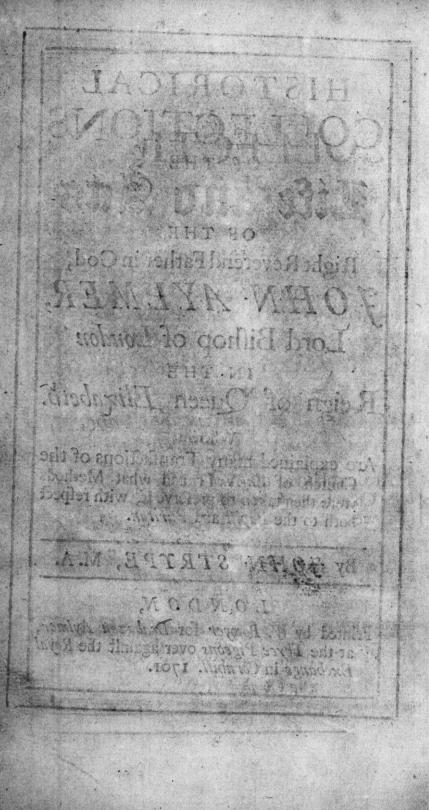
Wherein

Are explained many Transactions of the Church of England; and what Methods were then taken to preserve it, with respect both to the Papist and Puritan.

By JOHN STRIPE, M.A.

LONDON.

Printed by W. Bowyer for Brabazon Aylmer, at the Three Pigeons over against the Royal Exchange in Cornhill. 1701,



nemics laying wait for You, but

# To the Honourable

# Admiral Aylmer.

gain diother Alle antiques both for

- Grept the Dedication of this Life of Bisbop Aylmert For to what other Name may it more justly belong than Yours ? Not only in that You both are Spring from the same uncient Family, but by reason of Tour High and deserved Advancements: He, by his Prince placed in one of the chiefest Trusts in the Church; You, by Yours in as great and bonourable a Charge in the Nawy. In which You have not only been successful, by bringing home. in safety the Turkey Fleet in the midst of War, and a Sea full of celles Enemies

# Epistle Dedicatory.

Enemies laying wait for You, but fince by cutting [or agreeing] for the Redemption of his Majesties Subjects, lying for many years in a most miserable Slavery under the Emperor of Morocco, and have gained other Advantages, both for the Honour and Trade of England; as may bee feen in the Articles confirm'd by You, with the Governments of Tunis and Tripoli. But Ton, Sir, had rather do great Services, than hear of them, and receive the Praises due for them. And therefore I stop my Pen from proceeding any farther in this Argumenting by his Pritmenning

# in one of the chartest Irists in

That You may still live, and be the Instrument of much more Good to the King and Kingdom, may I prefume to be your Monitor; Remember from whose hands all Your Successes

# Epifile Dedicatory

tesses and Honors flow; Acknowledge him, and let him have the Glory. The Crest and Motto belonging to the other Branch of Your Family, may be your remembrancer: which is, three flourishing Slips of the Plant Allelujah, (as Herbalists call the Trisolium acetosum) and a Scrole compassing the same, with the word Allelujah which signifies Praise the Lord: Let that, Sir, (which is their Motto) be Your Pnactice: 1110

To conclude, if You shall please at Your leisure Minutes to read over these Historical Collections concerning this Prelate Your Namesake, (as History is the Mistriss, and Instructer of Life) Whatsoever You find Praise-worthy in him follow: Follow whatsoever you observe in him springing from the Noble Principles of Religion, Conscience and true A A Magna-

Epiftle Dedicatory.

Magnanimity, and let ibem ever live and flourist in the Hone and flourist in discourse With which Wife and Prayer I end this Address in three flouristing Slips of the Plant Alleluish. As Ileluish and Fraise the Trifolical Recolum) and the intermediate and the intermediate with the intermediate and the intermediate which is their Monto) be Tom.

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# PREFACE

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O give fome Account of my Doings in publishing this Piece. let me premise a few things. I confess I have been led, by a strong Propension of Mind, to make Enquiry into the Ecclefiaftic Affairs of this Kingdom, happening especially in the last Century of Years but one, (namely that called the Seculum Reformatum) when the State of Religion underwent fo great a Change in Europe, and particularly in England. And that I might herein be profitable to others as well as to my felf, I have been willing to communicate, what I have collected and discovered out of various Records and Archives, as well as other old caft by printed Tracks; This kind of Hiltory, especially along through the Reign of Queen Elizabeth, being very sparingly hitherto made known to us.

And

And because the Hinges of public Affairs have chiefly turned on the Management of those in eminent Places and Offices, Biography may deservedly require its Place in History: I have had a great Respect to it in the Collections I have made, taking due Notice of all fuch Persons as have made a Figure either in the Church or State, and observing as much as I could of their Acts and Characters: especially of such whose Aims and Para fuirs have been just and honourable. Of fuch I have had a Mind to revive the Memory, and retrieve their Names from being lost in perpetual Oblivion, by drawing up some Accounts of them. taken out of their own Letters and Papers, or elfewhere; intending to offer some of them to the present Age. A thing due to worthy Men; that their Names and good Works may never die, nor be forgotten. And as it is a piece of Justice to them, for of confiderable Benefit to us in this Age the contemplating of their Lives being like to prove of very good. Use to those that have the skill to gather Lellons of Prudence and Conduct in humane Life from them. I may add the boA

the Pleasure and Satisfaction that is commonly taken in Relations and His stories of Persons of Rank and Eminence, that lived in former Times. It hath somewhat very acceptable and agreeable in it, as there is in feeing the lively Pourtraitures or Statues of fuch as have been great Statesmen or learned Ecclesiaftics, being the usual Ornament of the Galleries of Noblemens Houses: the those could but repres fent the outward Shape, and not the Minds and Deeds, as History can and doth. What flocking is there when an Ambaffador or a great Man is to be feen? Many put themselves to the Expences of travailing abroad, chiefly to fee the Faces of fortunate Princes, or to be acquainted with profound Scholars, or Men of some other great Figure. And what Enquiries do they make into their Manners, Opinions and Factions & Which hews, what a Delight Mankind usually takes in the Knowledg of Men, whose Dignities or Employments have diftinguished them from the inferior Rank T I have in this Book shewn to the World one of these singular Men, viz. Queen Elizabeth's third Bishop of Lon-

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don. Within whose Dioces lay both the Court, Westminster Hall, and London the great Metropolis of the Nation: And by whom the Archbishop of Canterbury past all his Injunctions and Mandaces to the rest of the Bishops and Clergy of this Province. And therefore we may reasonably look for Matters of great Moment to be occasionally recommended to this Bishop in this bufy Reign, and to fall into the Accounts we give of him. 10 and inat

bolf in becasked why I do not rather begin with Grindal and Sandys, this Bilhops two immediate Predeceffors in the faid See of London, it is enough to answer or present, that the one being afterwards Archbishop of Cantel bury, and the other of Fork, it may be more proper to treat of them (as perhaps in due time I may) under the Denominations of the Sees whereof they were possessed, when they a Dolight Mankind fidelity takbayb

in In what I have Writ, I have endeavoured invariably to follow the Tract of Truth; and have related things as I found them. I may perhaps be centured for this plain and impartial Way of Writing, and bla-

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med, that I have not put some Vail or Varnish upon some things, and been wholly filent of others, which might reflect some Blemish upon the Man I write of, In Truth, I make no Scruple to express the Defects and Failings of Men, as well as their excellent Qualities, and Praise-worthy Deeds. We are not writing a Panegyric, but a faithful Account A fober Reader might justly misdoubt the whole, when all is Praile, and every Passage of the Life is represented as coming up to the perfect and commensurate Rule of Justice, Vertue and Honour, And herein I follow a good Historian, (Morison Secretary to the Lord Mountjoy sometime Lord Deputy of Ireland) who undertaking to write his Lord and Masters Acts, bids his Reader confidently to believe, "That as in the "Duty of a Servant he would not o-" mit any thing he remembred, which " might turn to his Lord's Honour, " fo in his Love to Truth, he would " be fo far from Lying and Flattery, " as he would rather be bold mo-" defly to mention some of his De-" fects, whereof the greatest Worthi-" nes of the World cannot be altogether nabunik

e gether free. Adding, that as he " esteemed Lying and Flattery by " Word of Mouth among the Living " to be infallible Notes of Baseness " and Ignorance, so he judged these "Vices infamous and finful, when " they were left in Print to deceive " Posterity. And as for the Errors in good Mens Lives, it suffices to say, That we are not Angels in this State of Mortality, and Men will be Men, as Archbishop Parker used to say. The best have their Imperfections; and there have been many fingular, useful Men, whose Passions or other Temptations have made them sometimes to deviate and go aside. And yet may their Names stand fair, and their Examples be recommended to Pofterity: Some Slips and Failings perhaps we may find in this Bishop in reading his History: Which his public Spirit, his Zeal for the Protestant Religion, his Learning, his iteady and careful Government, and other fingular Accomplishments will abundantly attone. But whereas a great many Charges and Criminations of a fouler Nature were cast upon him, they will prove but the uncharitable and angry Slanders

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Slanders of his Enemies, the Innovators, whom he neither favoured nor spared. And in justice to the Memory of a great Father of our Church, I have endeavoured to vindicate and clear his Name from such impudent Calumniations and picked up Stories, as are in Martin Marprelate and some other malicious Scriblers in those times.

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But to prevent the Objection of fome, who do not like this Ages Practice, of burthening the World, as they call it, with such abundance of needless and frivolous Books, let me add to what I have already faid concerning the Reason of my setting forth this Piece; that (belides the Life and Acts of a fingle Man, that, dying above an hundred Years agoe, the prefent Generation is not much concerned for) it contains in it Matter of more public Concern. For there fall in with it many Transactions in the Church; as the proceedings of the Commission for Ecclefiastical Causes; particular Relations what Grounds and Interests both Papiftry, and that which was termed Puritanism, and Separatism got; how the State was awaked with these Things ;

Things; what Orders came down, and what Profecutions thereupon; the State of the Clergy of London, and the Dioces; Matters discovered in Visitations; things not yet taken notice of in our Histories, but rather declined and purposely omitted. Camden our best Historian for these Times, lightly toucheth at Matters of this Nature, professing to leave them to the Ecclesiastical Historian.

Notices and Characters are here likewise given of divers remarkable Persons then living both in the Church and State, as namely, the faithful, the just and wife Lord Treasurer Burghler. the great Favourite the Earl of Leicester, the diligent Secretary Walfingham, the truly learned and experienced Secretary Wylfon, and other Statesmen; divers Archbishops and Bishops, and other eminent Churchmen, viz. Parker Grindal, Whitgift, Sandys, Cox, Nowel, Goodman, Fax; many of the chief Papists, Fecknam, Watson, Meridith, Allen. Campion; and Puritans, as Whright, Chark, Field, Wilcox, Carem, Giffard, Cartwright, Camdry, Barrow, Greenmood, and others of that Rank. Which things, when duely confidered, may render

render this Book of public Use and Advantage, tho the Argument of it be more private and relate chiefly to one Man.

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Should any be defirous to know upon what Foot of Truth I stand, and what Authority I have for what I have written, I acknowledg the Demand to be very reasonable, and I shall freely declare what Notes I have made use of, and whence I have gathered my Materials. In general, I have been furnisht from authentic Registers, and Records, from Original Letters and other MSS. some lying in public Archives, and others in more private Some Help also I have Libraries. had from certain old Tracts and Pamphlets printed in those times. to be more particular, (for this perhaps may give a Satisfaction to some more inquisitive Persons) at the end of this Book I have fet down a Catalogue of the Manuscripts, together with the other antient printed Treatifes, both that I have made use of, and that are mentioned in the History.

And here I cannot but take this Occasion publicly to acknowledg my sin-

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gular Obligations to divers Reverend and Honourable Persons, who have granted me the Liberty of confulting very valuable Papers in their Possesfion or Custody. Among these is the Right Honourable and Learned Sir Foleph Williamson; who, after my Requests of being admitted into the Paper Office had been made known unto him by the Favour of the most Reverend Father in Christ the prefent Archbishop of Canterbury, allowed me to take a View of the Ecclefiastical Papers there; and afterward, by a Warrant from the most Honourable the King's Privy Council, with the fame obliging readiness, to take Copies of divers of them for my Use, in the compiling an Ecclesiastical History under my Hands; whereby I was furnished with some things for my present Purpose. By the Favour also of my Right Honourable and Right Reverend Diocesan Henry Lord Bishop of London I have had Access to the Registry of the Bishops of London: where I was kindly received and directed by Mr. Alexander, the Deputy Register. The Right Reverend

Reverend the Lord Bishop of Norwich, the Possessor of a great and curious Collection of MSS. and other antient printed Pieces, (little inferior to MSS. in regard of their Scarceness) hath also been very considerably asfistant to me as well in this present Work, as in others, by that free Leave, nay and Invitation he hath given me to peruse, and make Transcriptions out of any of them. do I forget the obliging Readiness of Sir Henry St. George Clarent. King at Arms, with others belonging unto the Noble Office of Heralds; who with all willingness afforded me the Use of their Books, in order to the fearching for the Family and Pedegree of our Bishop, as well as for divers other things ferviceable to some Purposes I have in Hand.

And this at length is the Sum of what I had to say to the Reader; praying him, in case he discovers any Slips or Oversights, to pardon them to one who looks upon himself as a frail and fallible Man, and is apt enough to have mean Conceits of his own Perfor-

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mances, and very ready to be set right and thankful to be instructed, as well as willing to contribute his Talent to instruct others. And thus I bid the Reader Farewel.

From Low Leyton in Essex, February the 6th. 1700.

7. S.

#### ERRATA.

PAG. 92. Lin. 16. after Lewen, instead of a Comma, a Ful-point; p. 172. l. 15. for wordly r. worldly.

#### THE

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# Chronology.

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1585. 1586.

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1589. 1590. 1591.

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# Historical Collections

Concerning the

Right Reverend Father in God.

# FOHN ATLMER,

Sometime

poibessat ansa

Lord BISHOP of London.

#### -maomo al CoH A P. Liniv event

His Birth, Education and Preferments. Exile and Return. Made Arch-Deacon of Lincoln.

ISHOP ATLMER (of whom the Name of this ensuing Book must treat ) Aylmer. bore a Name variously written s fometimes Aylmer, fometimes Ailemare, (and so I find it written by the Int. MSS. D. learned Camden Clarentieux in one of his Hen. S. George Books of Heraldry, ) sometimes Elmer, Mil. Clarenfometimes Ælmer with the Saxon Diphthong, (and so he wrote himself) contracted, as it feems, from the Saxon Name Adelmar, or Ethelmar; for that the Name is Saxon is undoubted. And in the Catalogue

## The LIFE of

logue of the Bishops of Sherborn in the Saxon times, viz. Anno 1009. we have one of the same Name.

He was one of the excellent Bishops made choice of by Queen Elizabeth to assist in the Government of the Church of England; and placed in one of the chief Sees thereof, being to superintend Ecclesiastical Matters in the chief Metropolis of the Realm, the City of London, with the Diocese thereof.

His Extract

He was a Gentleman by Birth, of the antient Family of the Aylmers, spreading in Norfolk and Suffolk; for the Aylmers of Quadring in the County of Lincoln gave a different Coat of Arms, and so may be concluded to be of another Family. Aylmers with whom we are to be concerned bear for their Coat of Arms, Argent, a Cross Sable, between four Choughs of the fame; whence some derive the Name Ailmar, quasi ab Alite de Mari: But the Chough is no Sea-Fowl. The reason of which Bearing may be perhaps conjectured, from the Relation fome of the Family, they fay, bore to a Duke of Cornwall; from whence for their Crest they bear on a Ducal Coronet a Cornish Chough's Head and Neck, Wings displayed. He received his first Breath in the County of Norfolk, about the year MDXXI. For in MDLXXXI. I read him in one of his Letters calling himself Homo Sexagenarius; i. e. a Man of Three-score years of age. Born, according to Dr. Fuller, at Aylmer Hall, in the Parish of Tilsley, as

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he faith, the Bishop's nearest Relation informed him; mistaken, I suppose, for Tiliney in the same County; for as for Tilsley, there is scarce such a Town in England. In the neighbouring County of Suffolk, within four Miles of Ipswich, there is a very fair Honse called Claidon-Hall, now or late in the possession of the Aylmers. His elder Brother was Sir Robert Aylmer of Sr. Rob. Aylandrane Hall aforesaid, whose Ancestor was mers. High Sheriff of that County of Norfolk in the time of Edward II.

Aylmer, though he took his Degrees of His Educations Divinity in Oxford, had his first Education at Cambridge; but when admitted, and under what Tutor, and in what Society, I am to learn: whether in Bennet, or Gonvil-Hall, where the Norfolk Youth commonly Itudied, or Trinity-Hall, entred there by the Fame that Bilney formerly of that House bore, who much conversed and carried a great stroke among the People of Norfolk. But these things are uncertain. Grey, Marquess of Dorset (afterwards Duke of Suffolk) took a liking to him from a Child, going to School, and entertained him as his Scholar, and exhibited to him when transplanted to the University. After he had attained fome competent Knowledge in University-Learning, and taken, I prefume, his Degrees, the Marquess took him into his Family, and made him Tutor to his Children; one whereof was the Lady

Who, as the was a Lady of excellent Parts, Lady Jane B 2 for Grey.

fo by his instruction she attained to a degree above her Sex in the knowledge of Latin and Greek; so that she read, and that with ease and delight, Plato and Demosthenes, and wrote excellently well. And he bred her up in Piety as well as Learning, being very devout to God, and a serious Embracer of Evangelical Doctrine purged from the Superstitions of Rome.

To what Perfection she attained in Greek

by Aylmer's Instruction, and what an happy

Guide he was to her in good Literature, appeared in part by a Discourse that happened in King Edward's days between this

Her Proficiency under him.

Noble Lady and Roger Ascham, who was Schoolmaster to another great Lady, (and afterwards Queen too) viz. the Lady Elizabeth: And I will give it in Ascham's own Words. "Before I went into Germany, being Secretary to the Embassy thither.

Sir Richard Morison Ambassador ] "I came to Broadgate in Leicestershire, to take my Leave of that Noble Lady Jane Grey,

to whom I was exceeding much beholden. Her Parents, the Duke and the

" Dutchess, with all the Houshold, Gentlemen and Gentlewomen, were hunting

" in the Park. I found her in her Cham-

" ber, reading Phadon Platonis in Greek, and that with as much delight, as some

"Genrlemen would read a merry Tale in

Boccafe. After Salutation and Duty done,

" with some other Talk, I asked her, why he would leefe such Pastime in the Park.

" Smiling the answered me, I wife, al

their

Schoolmast. fo. 11. b.

## Bishop AYLMER.

" their Sport in the Park is but a Shadow " to that Plesure that I find in Plato. A-" las! good Folk, they never felt what true " Plesure meant. And, How came you, " Madam, quoth I, to this deep Know-" ledge of Plesure, and what did chiefly " allure you unto it, feeing not many Women, but very few Men have attained " thereunto? I will tell you, quoth she, " and tell you a Troth, which perchance ye will marvel at. One of the greatest Benefits that ever God gave me is, that "he fent me so sharp and severe Parents, and so gentle a Schoolmaster: For when " I am in presence either of Father or Mother, whether I speak, keep silence, sit, " ftand or go, eat, drink, be merry or fad, " be fewing, playing, dancing, or doing any thing else, I must do it as it were in fuch weight, mefure and number, even so perfectly as God made the World; or else I am so sharply taunted, so cruelly threatned, yea presently sometimes with pinches, nipps and bobbs, and other ways, (which I will not name for the Honour I bear them) fo without " mesure misordered, that I think my self in Hell, till time come that I must go to Mr. Aylmer, who teacheth me fo gently, fo plefantly, with fuch fair allurements to Learning, that I think all "the time nothing whiles I am with him. "And when I am called from him, I fall on weeping, because whatsoever I do else but Learning, is full of Grief, Trouble, ble, Fear, and wholly milliking to me. " And thus my Book hath been so much " my Plesure, and bringeth daily to me

" more Plefure and more, that in respect " of it, al other Plefures in very deed be

" but Trifles and Troubles unto me. Shall

While Ascham afterwards thought on this admirable Lady, and of the Employment he found her in, in her Chamber reading of Plato, he brake out into these

enne Graye.

Epift. Ascham. Words, 'Q Zd ig Osoil Divinam Virginem, Clariff. D. 30- divinum divini Platonis Phadonem Grace sedulo perlegentem: bac parte felicior es judicanda, quam quod melester unlesterle ex Regibus Reginisq; genus tuum deducis: i.e. " O good God! a divine Maid diligently " reading in Greek the divine Phado of di-" vine Plato; in this respect you are to " be reckoned happier, than that both " by Father and Mother you derive your " Stock from Kings and Queens. And upon the fame account our Aylmer, whose Scholar she was, he thus congratulates, (turning his Speech to him, and then to her) O Elmarum meum felicissimum, cui talis contigit Discipula, & te multo feliciorem, que eum Preceptorem nacta es: Utrique certe & tibi que discis, & illi qui docet, & gratulor & gaudeo. i.e. " O my " most fortunate Aylmer, to whose Lot it " falls to have fuch a Scholar; and you, " Madam, more fortunate in such a Ma-" fter; All Joy to you both, you the Learner of fuch a Mafter, and him the Teach. er of fuch a Scholar,

Of

Of Aylmer's Residence with the before- Aylmer's Chafaid Nobleman we have some account in ratter when an old Book intitled The Fewel of Foy young. written by Thomas Becon in K. Edward's Reign. That Author being an old Friend and Professor of the Gospel, and on that account in danger of his Life under King Henry VIII. resolved for his safety in the latter end of that King's Reign, to conceal himself, by travelling from these parts Northwards: and coming into Leicester-Thire, where the Marquels of Dorfet's Seat was, he met with Mr. Aylmer, then a young Man, that Nobleman's Domestick; of whom he was kindly received: and in the faid Book gave him this Character, "That he was excellently well learned Jewel of Joy; " both in Latin and Greek; and added,

"That with him alone in that County he " had Familiarity. There being, 'tis probable, not one else that he dared to trust, for fear left he might be betrayed by them. Becon called him bis Countreyman; and Be-

con was of Norfolk.

Aylmer now in his younger days plyed Reckoned a. his Studies, reading Greek, and other po-mong the best lite Authors; so that he was reckon'd a- and politest mongst the number of the best Scholars and Wits, finest Wits of those Times, such as Cheke, Haddon, Smith, Ascham, and others. Whereof Ascham and Aylmer, being both often at the Court, and in the fame way employed, and equally addicted to good Literature, contracted a great acquaintance. And in a Letter the former wrote from Ausburgh in B 4

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Aylmer

the forementioned Embassy, he took affectionate notice of his Friend Aylmer and among other matters he begged two things of him: The one was that by his perfuafion the Lady Jane would write him a Greek Letter, as foon as the could; which was no more than she had promised him; and so he had told Johannes Sturmiss, the learned Professour his Friend at Strasburgh. He prayed Aylmer also to move her to write another Greek Epiftle to that excellent Person; and that it would not repent her of her pains I being likely to receive back again from him some learned Answer. ] The other Request, or rather Exhortation, was, that they both should perfift and continue that their prefent course of Life, of reading and study; ing, "How free, faid he, how fweet, "how like Philosophers then should we " live! What should hinder then, dear " Friend, but that we might enjoy all those " good things which Cicero in the Conclu-" fion of his Third Book De Finibus attri-" buted to this way of Living? Nothing would occur to us in both the Languamong the best ges, nor in all Records of Time past and 23 and policift present, but we should gather thence matter to render our Life sweet and pleafant.

Studies Divinity.

Reckowed it.

But Aylmer did not only follow the Studies of Humanity, but of Divinity also, and devoted himself to the service of Christ in the Gospel. And having the Counter nance once of the Duke of Suffolk, his Lord, Lord, under King Edward, and after of the Earl of Huntingdon (both whose Places were in Leicestersbire) he was the only Preacher in that County for some time. And by his and that Earl's means, that Shire was converted, and brought to that state wherein it was in the latter end of K. Edward, and in the beginning of Q. Elizabeth; which in true Religion was above any other Place, in this regard, that they retained the Gospel without Contention: which few other Places did.

The first Preferment I find him possest of Becomes Archive was the Archdeaconry of Stow in the Dio- deacon of Stow.

cese of Lincoln; which he obtained in the beginning of the year 1553. fucceeding Dr. Draicot lately deceased. This Dignity qualified him to be of the Convocation, which happened the first year of Q. Mary; wherein when he faw the Clergy to run ftrongly towards Popery, in complyance with the Queen, he with five more (though with an hundred Halberds about his Ears) boldly and bravely offered to dispute the controverted Points in Religion openly in that Synod, against all the learned Papists in England; and learnedly argued out of Theodorer with one Moreman there, against the Doctrine of Transubstantiation: which Difpute is fet down at large in Mr. Fox's Alts and Monuments.

But for this Confidence, grounded upon Flies abroad for his Love of Truth and the Gospel, he un- his Religion. derwent great danger, and was deprived of his Archdeaconry. Under this Reign, uneafie

uneasie and unsafe for him, and all others that conscientiously adhered to the Reformed Religion, he foon fled away into Germany, and with feveral others of the best Rank, both Divines and Gentlemen, he refided at Strasburgh, and afterward at Zurick in Helvetia; and there in peace followed his Studies, and heard the learned Dr. Peter Martyr's Lectures, not long before the King's Reader of Divinity in Oxretained the Goldell will out Confe

Instructs Youth

And while he was here he was not idle, in bis Exile. I but employed his Talent of Learning partly in the instruction of certain Students and young Gentlemen in good Literature and Religion. One of these was the Son of Dannet, a worthy Person, whom many years after, when he was Bishop of London, he called his old Scholar; and by reafon of his excellent Abilities he recommended to the Lord Treasurer. By setting Religion before this young Dannet in a true Light, he brought him off, as from Ignorance, so particularly from the Superstitions wherein he had been bred. Which he thus elegantly fet forth in a Letter to the foresaid Noble Person, when he sued in Dannet's behalf. " Give me leave to en-"treat your honourable Favour for my " Son One simus, whom I begat not in my "Bands, but in my Banishment; fleeing " not from his Mafter Philemon to Paul, " but from Mifemon, the great Antichrift, " to Christ.

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Some other things I find this learned Publisheth the Confessour doing in his Exile. Soon after Lady Jane's the English fled from the Roman Tyranny Letter. exercised in England, a learned and excellent Letter of the Lady (late Queen) Jane written to the Apostate Harding, her Father's Chaplain, was printed in English in Strasburgh. This I make little Doubt Aylmer, formerly her Tutor, was the Publisher of, and perhaps the bringer of it along with him from England. And when a few years after John Fox, who was now bufie in collecting Materials for his Martyrology, enquired of Aylmer what he had to communicate of that right illustrious Lady, he told him of that Epiftle, and of the publishing it in English; and that if he were minded to make any Memorials of her, nothing could be worthier of his Pen, nor redound more to that rare Woman's Praise, than that same Letter: Nam. as he wrote back to Fox, & pie & prudenter, fortasse etiam dolle, scriptam dices. i.e. For you will fay it was piously and prudently writ, and perhaps learnedly too.

He was, while in these Parts, a great Assis Mr. Fox Fautor and Forwarder of that godly labo- the Martyrolorious Man in the Works he was upon, par-gift. ficularly in two, 1. His Edition of the Hiflory of the English Martyrs in Latin; and 2. Of Archbishop Cranmer's Vindication of his Book of the Sacrament, against Gardiner, Bishop of Winchester, translated by the faid Fox into Latin. Which last however was never printed. And of Aylmer's

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great Learning and accurate Judgment fuch an high opinion had Fox, that he chose him of all other learned Men in those Parts then in Exile; and fent to him, then at Zurick, his Translation, making him alone the Judge of it, and refolving according as he approved of it or disapproved, so the Work should stand or fall: Cujus [solius] Censurà hos ejus Labores vel probari vel improbari vellet; as Fox wrote to him. To which Aylmer modestly answered. That in this he could not fo much approve his Counsel as embrace his Love. Aylmer was indeed a fevere Critick; and so he confes-

Aylmer a fevere Critick.

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fed himfelf, and look'd upon it as his Fault. Int. Foxii MSS. Sum enim, ut verè de meipso dicam, ex eorum numero qui facilius reprehendunt, quam emendant: ut minoris multo negotii est solvere quam componere, & ut Philosophis placet, destruere quam exadificare, i.e. " For to speak truly of my felf, I am of the number of them who do more eafily reprove than mend; as it is much less labour to undo than to do, or, as the Philosophers speak, to destroy than to build up. But so correct, it seems, was Fox's that even this Critick bestowed much Commendation on it; nay though, as he acknowledged himself, he had more accurately and nicely weighed and examined it, upon divers accounts: Partly, because they both were English Men, and coupled together in the same Bond of Religion; and so he was the more concerned that his Countryman and Fellow-Protestant should great

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should not ser forth a raw and undigested Work; partly, because he esteemed it a Crime to toy in a thing fo ferious with his Friend, and with a Christian, or to give his Approbation of that which he did believe others would diflike. "My Mind "therefore was, (as he wrote to Fox) in the Commendation I gave of your Pains, " or in that Encomiastick Epistle, as you "were pleased to stile my Letter, not so " much to please you, as to speak truth, " and as I really thought of it. Although " I confess it the part of a Friend, yea of " a good Man, rather to err on this Hand, " to attribute a little more to Vertue, than "on that, to detract one jot from true "Praife. But besides, I know in part how "your own Disposition enclines you to "think meanly enough, yea perhaps more "than enough, of your felt, and of your " Performances. For as to you, my Friend, "I had no fear you would begin to be " puft up with other Mens Praises of you, " especially in this Course of your Studies; " wherein whatsoever is by you taken in " hand, your purpose hath been to render " an account not to Men but to God. Take heed rather, left by this excessive, not to fay vitious, Modesty, you be drawn off " from things that would be of great use " to the whole Christian State, and decline doing what you are well able to do, " and ought most willingly to set your self " about to do. Compare your own doings with other Mens, and see whether you be

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be not rather to be chidden for fo much " Modefty, than for any Self-conceit. In " this, faith Plutarch, lies no fmall Fault, "that they that can do best attempt least. " But so are the Dispositions of Men, that " Modesty and the Dread of Reproof goes " with fingular and exquifite Learning, " Confidence and Rashness with Ignorance " and Unskilfulness. And hence we see it " comes to pass, that of the Writers in all " kinds of Literature, the more are and " always have been unlearned than truly " learned. And then turning his Speech to Fox, " Believe me, my Friend, I do at-" tribute very much to your Merit, and " earnestly pray to God, that he would " daily encrease those Gifts wherewith he " hath enriched you, and to turn them to " his Glory. And laftly, I do again coun-" fel you to dispatch that Work which you " have in your hands as foon as you can, " that we may enjoy those your excellent " Labours. TO AND THE OCECE

Aylmer at Zu-

This was the Dependence of this good and painful Father Fox upon the Widdom and Judgment of Aylmer; and thus friendly, learnedly and Christianly did Aylmer excite, advise and encourage Fox. And soon after, that is, in December 1557, Fox went over from Basil to Zurick, where Aylmer then was, to consult with him and others his fellow Exiles there, about his faid Works; Aylmer in a Letter a little before assuring him how glad his coming would be, and promising him all the Help and Assure in the Help and

fistance he could. And these are some instances how this good Man employed himfelf while he remained abroad.

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Nor must we be filent concerning the Advises to ingood Service he intended for the English vite Peter Marreliding at Frankford. For observing a con-tyr to read at fiderable company of Scholars and Students placed there, who might hereafter in better times become Ministers and Preachers of true Religion in England, he confidered how useful it would be to have some very learned Reader of Divinity among them; and foon called to mind Peter Martyr, the late King's Professor at Oxford, who then was, I think, at Strasburgh: Whereupon he advised Fox, who then was at Frankford, and others of chief Note there, to attempt to gain that learned Man to come among them, and to take that Office upon him; and for that end to propound fome honourable Salary to him. His Counfel took place; and an earnest and respectful Epistle was drawn up, figned by Fox and the rest of the best Repute there, and sent to him: When Fox also wrote another more private Letter of his own to him to the same effect, calling him therein, The Apostle to the English Nation; and fignifying that the publick Letter, as it was figned by their Subscriptions, so it was done Elmeri Nomine, in Aylmer's Name. But this took not effect.

While Aylmer thus continued abroad in He travels, Exile, he took the opportunity of improving himself by Travel, visiting almost all the

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the Universities of Italy and Germany; and had much Conferences with many the best learned Men. At last he was stayed at Jene, an University erected by the Dukes of Saxony; and should, if he had not come Wire Percentage away, have had the Hebrew Lecture there which Snepphinus had, Having been entertained there to read in that University both Greek and Latin in the Company, and with the good Love and Liking of those famous Men Flacius Illyricus, Victorius Strigellus, D. Snepphinus, (whom they termed the other Luther) with divers others.

Prints a Book against Knox at Strasburgh.

When Queen Mary was extinct, whose Reign was deeply befineared with Blood, and her Sifter Elizabeth, a Lady of other Principles, fucceeded to the Crown, Aylmer with the rest of the Exiles came home to their native Countrey, with no little Joy and Thankfulness to God, to enjoy the quiet Profession of that Religion they had suffered for before, and endured the Lofs of all. But before he returned home he printed an English Book at Strasburgh, called An Harborough for faithful Subjects: (an Account whereof is given towards the Conclusion of the Book) which he wrote upon a Confultation, as it feems, holden among the Exiles, the better to obtain the favour of the new Queen, and to take off any Jealoufie she might conceive of them, and the Religion they professed, by reason of an ill Book a little before fet forth by Knox, a Scotch-man and Fellow-Exile; who had afferted therein, That it was unlawful lawful for Women to reign, and forbid by God in his Word. This Doctrine was feafonably confuted by Aylmer, and learned-And for Queen Elizabeth, he gave her a great Character, concluding that there would be all Peace and Prosperity under a Princess of such admirable Parts, and godly Education.

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He was but newly come home, when Engaged in a he was appointed one of the Eight to hold Dispute. a Disputation in Westminster before many of the Nobility and Gentry, against the like Number of the Popish Bishops. Which if it had been fairly profecuted, and not declined after one or two meetings by

those Bishops, our learned Man had shewn his great Parts, and that he was not ignorant in all the three learned Languages.

Whether upon his Return he enjoyed Made Archdeahis Archdeaconry of Stow again, I cannot con of Lincoln. tel; but in the Year 1562, he obtained a far better, namely, that of Lincoln, being valued in the King's Books at 1791. 19 s. whereas that of Stow was but 241. odd Money in the faid Books. In this Archdeaconry he fucceeded one Thomas Marshal a Papist. This he got by the Procurement of Secretary Cecyl: to whom he was earnestly recommended by one Mr. Thomas Dannet; for whom the Secretary had a great Esteem, both for his Integrity, and good Deferts. And Dannet loved Aylmer as his Brother. The Remembrance of which Kindness, and the ancient Friendship between them still kept such an Imprethon 19W0

pression upon him, that many Years after, Viz, Anno 1581, he was very folicitous with the Lord Treasurer to prefer this Dannet's Son to be a Clark of the Council; especially confidering also his excellent Abilities: Using these Words to the said Lord, "That it might please him to yield " his Favour to his humble Suit, that as " by the means of his Father Mr. Tho. " Dannet ] his Lordship was the Worker " of his first Preferment, so now God " might encline his heart, at his humble "Request, to farther this his Son to the " Office of the Clarkship of the Council. "Wherein if his Lordship did not find " fuch fufficiency in the Man, as he would " wish, then In me cudatur Faba, said he, "That no Man knew him better than he, [for this is he whom, as it is faid before, he was the Instructer of in his Youth " both for his Secrefie, his Learning (molt " fit for fuch a Place) his Honesty, Sin-" cerity and Zeal in Religion. Thus did his Gratitude to the Father carry him out in an Endeavour to shew Kindness to the But to our present Business.

Present at the Synod Anno 1562,

And being Archdeacon, he was present at the famous Synod Anno 1562, when the Doctrine and Discipline of the Church, and the Reformation of it from the Abuses of Popery, were carefully treated of, and settled: and I find his own Subscription to the Thirty nine Articles under the name of Johannes Elmerus Archidiac. Lincoln. But when the Bandying happened in the Lower

Lower House, for the Abolishing or Retaining of certain Ceremonies (as, for the Reception of the Sacrament kneeling; the Use of the Cross in Baptism, and of Organs in the Church; the Laying afide of the Holy Days, and the Using only the Surplice in the Service,) Aylmer was absent, whether by Chance or on Purpose I know not: and fo also was the Dean of Canterbury, Mullins Archdeacon of London, Cole of Essex, and divers others, to the Number in all of Twenty Seven with the Proxies.

This Reverend Man dwelt much at Lin- Writes to the coln, where he was Archdeacon. Whence Archbishop conin the Year 1567, he wrote a Letter to cerning old Books at Lin-Archbishop Parker, who had fent to him coln. to make Enquiry for ancient Historical Writings in that Cathedral, or other Libraries in those Parts. Mr. Aylmer accordingly made Search, but after all could give him no Satisfaction in that Point, the Libraries thereabouts confifting chiefly of old Schoolmen. But among his own Books he found one written by one of the Archbishop's Predecessors upon the old Testament, which Aylmer promised to send up to him., In fine, expressing his Joy, that God had chofen the chief Pastor of this Church our of his Native Country, meaning Norfolk.

Here at Lincoln he stuck a long while, sticks at Linthough he was often nominated by the coln. Archbishop of Canterbury his Country-Man, and Friend, as Occasion served, to succeed to some vacant Bishoprick. But the Archbishop had Enemies at the Court,

that commonly thwarted what he recommended and advised. But that he remained yet in Statu quo without higher Preferment, many passed their Conjectures. That Party of Men that did not much fayour the Bishops, nor like the Divine Wor, ship established by Law, made his Book. against Knox one of the Causes, that he had fo many back Friends, that employed their Interest against his rising. Because perhaps they thought, he had in that Book too much advanced the Power and Authority of Princes, which Knox had fo leffened and disparaged. For to this it seems, that Expression tended, of one Norton a Minister in a Letter to Dr. Whitgift, wrot Anno 1572. Where advising the faid Whitgift to forbear answering Cartwright the Puritan's Book, that Protestants might not give an Entertainment to the Enemies of Religion by falling into Controversies among themselves; and as tho' Whitgift's secret Intention by his Writing in this Quarrel was, to stand the fairer for Preferment; to this, I fay, tended that Expression of his concerning Aylmer; (as tho' Whitgift should take example by him) " Mr. Ayl-" mer's unseasonable Paradox to Truth hath " hurt the Church, and yet not advanced his Preferment fo much as he hoped. But Whitgift; in his Answer to Norton's Letter, gave a better Interpretation both of himself and Aylmer, and their Intentions in MSS, D. Guil. what they wrot; Saying, "That Mr. El-Petyt. Armig. " mer's Doctrin was neither unfeafonable,

on nor yet a Paradox; but a common true recc ceived Opinion, grounded on the express "Words of the Scripture, and received " without doubt of all learned Writers, "both old and new, and in most seasona-" ble Time taught, Mens Minds and Hearts, being so far from due Obedience, and so " inclinable to the Contrary. And I am " fully fatisfied, added he, concerning our "Divine, that he had all the Advance-" ment that he lookt for. And that it "was great Lack of Charity to judge Men " to do that for Advancement which they " did of Conscience and Duty.

However Mr. Aylmer lived in great Repu- Juffice of the tation, and was one of the Queen's Justices Peace, and in of the Peace for the County; and one of her the Ecclesiasti-Ecclefiastical Commissioners, being an Ac- cal Commission. tive and Bold Man, as well as Wife and

Here in short, as his Office led him, he His Usefulness. first purged the Cathedral Church of Lincoln, being at that Time a Nest of unclean Birds; and next in the County, by preaching and executing the Commission, he fo prevailed, that not one Recufant was left in the Country, at his coming away, and many Years after it remained a Diocess well fettled in Religion; as he mentioned himself in one of his Letters to the Lord

Treasurer.

And in the Year 1573, having contented Becomes Dr. of himself hitherto with the Degree only of Divinity. Malter of Arts, he accumulated his Degrees in Divinity, being made Bachelour in Divinity, and Doctor in Divinity, in one day,

in the University of Oxford.

Moved by the Archbishop to answer a Book.

The next Year a Book de Disciplina coming forth in Latin which struck at the present Ecclesiastical Government, and aimed to overthrow the Constitution of the Church of England, the Archbishop of Canterbury made choice of Dr. Aylmer of all other Divines, to take this Book in hand, and confute it, and withal fent him the Tract. But tho' he kept the Book a good while by him, yet he refused to do it, writing back to the Archbishop, that he could not deal therein. Which perhaps may be attributed to his Discontent. But the Archbishop got it answered by another Hand foon after. Grindal also then Archbishop of York reputed Aylmer the fittest for this Work, but concluded that he would not take the Pains: having other Employments probably lying upon his hands.

A Controverfy between the Archdeason and Bishop decided.

There had been for some time great Question moved between our Archdeacon and the Bishop of Lincoln, concerning the Exercise of the Spiritual and Ecclesiatical Jurisdiction within the Archdeaconry of Lincoln; about which they had been at Law together, for afferting their distinct Rights in the said Jurisdiction. But in the Year 1572, it came to an happy Conclusion by the Arbitration of Matthew Archbishop of Canterbury, and Robert Bishop of Winton; both Parties, for the sake of Peace and Concord, leaving their respective Rights to be finally determined by those grave

grave Fathers Discretion; and promising during their Lives to stand by their Decifion. Hereupon they ordered and decreed. that both the Bishop and Archdeacon should hold their Courts weekly together jointly in some Place, in the Cathedral of Lincoln, or in the City; and fo hear and determine Causes, receive and admit the Proofs of Wills, commit the Administration of Goods of fuch as died intestate, and exercise all other Ecclesiastical Jurisdiction, except Collation to Benefices, Admiffions and Institutions of Clerks presented to the Benefices of the faid Archdeaconry; which only belonged to the Bishop and his Vicar General. They decided also, that the Fees, Profits, Commodities, and Emoluments refulting thence, should be divided between them. But that in the Bishop's Triennial Visitations, he should take to himself all the Profits arising from the proving of Wills, Commissions, Administration of Goods of intestate Persons deceased, for three Months, that is, for one Month before, and two Months after fuch Visitation begun; the Archdeacon moreos ver paying the Bishop 33 l. per annum.

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## CHAP. II.

He is preferred to the See of London. His Cares in that Function; chiefly about Papists. Visits his Dioces. Preaches often.

Why negletted thus long.

Mong the Reasons why Aylmer all this while of the Queen's Reign was not yet advanced to a Bishoprick (for his Learning, Conduct, and great Abilities deserved it) one we may conclude to be, that in his Book before mentioned he declaimed against the Splendor and Wealth of that Order, and spake with some seeming Spight against the Civil Authority of Bishops. Which made many gather that he stood not well affected to the Calling it felf. But in truth he was no Enemy to the Calling, but to that Domineering Tyranny that had been exercised by Bishops under the Papal Usurpation. However he used now and then to be twitted in the Teeth for it long after. In the Year 1569, when Grindal Bishop of London was to be removed to York, the Archbishop would fain have brought him in to fucceed there. and recommended him in that behalf to the Earl of Leicester the Queen's great Favourite. But he thought the Queen would object against him for this Preferment, as too great a Step from an Archdeaconry to one of the chiefest Bishoprics in England. But, when

Aylmer's Name was talked of at Court, The Archbishop's Charatter the Archbishop took occasion to give the Seof him.

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## Bishop AYLMER.

cretary his Judgment of him, namely, " that he would be very fit to fucceed in London, being a bufy Government, and fo much peftered with Papifts, the Queen's "Mortal Enemies, and he would prove a " careful and active Bishop to Watch the "Sheep against them. In fine, he fignified "to him, that he thought verily, that the Queen would have a good, fast, earnest "Servitor of this Man. All this took not effect, and Aylmer was waved for this Turn, and Dr. Sandys Bishop of Worcester was translated to London.

But at last in the Year 1576, he was prefer- Made Bishop of red to be Bishop of London, upon Sandys's London. Removal from that See to York. Who in his Sandys his Farewel Sermon at Paul's Cross had these farewel Ser-Words concerning him, "My hope is that

" the Lord hath provided one of Choise " to be placed over you, a Man to under-

" take this great Charge, fo well enabled " for Strength, Courage, great Wisdom,

"Skil in Government, Knowledge as in many other things, so especially in the

" heavenly Mysteries of God, that I doubt " not but my Departure shall turn very

" much to your Advantage.

Yet between these two Reverend and Contest between grave Bishops happened some sharp diffe-Aylmer now rence; who before were very good Friends, Predecessor. and had been Fellow-Exiles. For Aylmer who fucceeded Sandys in this See of London, required as his Due, the whole Incomes and Benefits of the Bishoprick for the last half year, that is, from Michaelmas to Lady-day,

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dy-day, tho' Sandys continued Bishop of London the best part of that Time, namely till Candlemas, before his Remove to Tork. Both of them appealed to the Lord Treasurer. Aylmer shewed him, by a Note in Writing, the present Commodities growing to the Archbishop of Tork upon his Entrance. As, for the Lady-day Rent 5001. His Demeans, 4001. A Benevolence of his Clergy, 800% befides Woods, to the value of 3000 L. And this, he faid, was a true Rate, and would be avowed by those that were privy to the Estate of the See of York. Concluding hence that my Lord of Tork had no Reason to detain any Part of the Revenues of London from the last Michaelmas, being so well left at Tork; and he coming so naked now to the See of London.

Archbishop Sandys's Plea e

The Archbishop on the other hand shew. ed the Treasurer, That the first Sum mentioned was more by a great deal than in truth it was. And perhaps some Part of the Tenths would be required of him. That as for the Benevolence of the Clergy it would be two Years before that would That the Bishop of London be received. had as much Woods left in his Diocess. And if he, the Archbishop, might fell his Woods at once, as Aylmer seemed to infinuate, he might do the same with his. He urged also, that he had served in London until the beginning of February, as Bishop, and received the Rents of the See according to Equity and Law. That the Sum

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Sum of what he received was fmall, and in that Time he ipent 1000 h and upward; the present Bishop of London having been at no Cost, neither ferving the Bishoprick. And that he received of the Queen's Gift 397 1. enjoying likewife the Revenues of his other Livings to that Time. He added, that there was no Example, that he should make any Restitution of what he had received, to his Succeffor; Neither Bishop Yong, nor the late Bishop Grindal his Predecessor having been so dealt withal: but enjoyed all that they had received. And therefore he proceeded to charge his Successor with Ingratitude; that so soon as he [the Archbishop] had holpen him on with his Rochet, he was transformed, and shewed himself void of that Temper he pretended before: And with Envy, in that by the Note beforementioned of the Archbishop's Revenues, he laboured to hinder the Queen from shewing him farther Favour; and fetting forth the Commodities of the See of York for a Melius Inquirendum. And in fine concluded pretty feverely upon the Bishop, charging him with Coloured Covetousness, and an envious Heart covered with the Coat of Dissimulation. Words perhaps wherein the Archbishop was too much led by his Passion. How this Business was compremised I cannot tell. But it may be observed what Disagreements Meum and Tuum will create even among good Men and Brethren. But a greater and a longer Difference (fuch is the Frailty of Men) happened happened between them upon the Account of Dilapidations, as we shall see afterwards. and submit to nothing

The Kindness of The Truth is, his Predecessor Sandys bis Predecessor. was instrumental in his Advancement to the See, recommending him to the Queen, as a very fit Person to succeed him. When Aylmer came up, he courteously entertained him at his House, and upon his Defire affifted at his Confecration. And when he departed to York, left feveral Things in the Houses belonging to the Bishoprick for his Use and Benefit. Which Kindnesses so obliged the new Bishop, that as he promised the Archbishop a little before his Confecration that he would never demand any thing for Dilapidations; fo a little after, that he would be contented to take an 300 l. in full fatisfaction for them. But notwithstanding these friendly Beginnings, the Process was more tragical, and to be lamented.

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Hu Confirmation His Election to London was Confirmed on and Consecra- March 22, 1576, in Bow Church, before Tho. Tale LL. D. the Archbishop of Canterbury's Vicar General; and one Lane his Proctor took the Oath in the Bishop Elect's Name. On Sunday following March 24, he was Confecrated in Lambeth Chapel by the Archbishop, affisted by Edwin Archbishop of York, and John Bishop of Rochester, George Row, and Tho. Blage Chaplains to the Archbishop, and others being prelent.

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The Bishop soon after caused a View to Dilapidations. e taken of the Dilapidations of the Bihoprick. Which flood thus. The Reparaion of the Palace of London amounted brog 1.7's. 6d. Of St. Paul's Church 3091. Of Fulham 1591. 18 s. 10d. Of Hadbam 471. 15 s. 9 d. Of Wickham 46 1 8 s. 4 d. Of Dunmow, Wickham, Fering, Cressing Chanells of those Churches, as appears in anoher Paper 341. 16 s. 8 d. For all which, his Predecessor must ere long be called to door to boye good wat Year, and thuos

The Reverend Man was well aware into His Request to what a ticklish Station he was entring, and the Queen. what Back-friends he was like to meet with n the conscientious Discharge of his Duty. and therefore when he made his Address to he Queen to pay her his Duty, and to rean But cave her Commands, among other Things gs, he requested of her, that in case any herethet might accuse him of any Misdemeaor, the would suspend her Belief until he were first heard, and that she would permit im to be brought unto his Answer. And ore

his the promifed him graciously. The Bishop began his primary Visitation His primary n London Decemb. 17. 1577. When Sub-Visitation. cription was urged. And as many did Subcribe, so some refused. Who called the Subscribers Diffemblers for their simple Subcription: Nay, and very uncharitably comof pared them to Arians, Priscillians, Analage paptiffs, and fuch like. And not only for bebut they flouted and mocked them; as earl, one of these Subscribing Ministers,

Feban. Ep. Norvic.

In Biblioth D. in a Journal of his yet extant, records it Whereas, writes he, all that we fay to them is, that we are forry for them, but cannot help them.

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At this Visitation the Bishop discovered (and perhaps among the Clergy) a Maspriest, a Conjurer, and a Seminary Recon ciler: of whom we shall hear by and by.

His Expenses.

The Expenses of his first Year, what with Firstfruits and divers other necessary Disburfements, were fuch, as he could not spend above 500 l. that Year, and scarcely that; however, he came rich and well to

pass to the Bishoprick.

Preaches frequently.

He preached very frequently in his Ca thedral Church; and had a notable Art of winning the Ears and Attention of his Auditors. As once when he perceived those a bout him not fo attentive, as they ought to have been, to what he was teaching he presently fell to reading the Hebrew Bible Which he did fo long, that all his drowzy Auditors gazed at him, as amazed, that he should entertain them so unprofitably in fuch unknown Language. But when he perceived them all thorowly awake and very attentive, then he went on with his Sermon, after he had given them this grave Reprimand, how it reflected upon their Wifdom, that in Matters of mere Novelty, and when they understood not a Word, they should be wakeful and listen so heedfully, but in the mean time to be ready to fall afleep and give fo little Attention and Regard, while he was preaching to them the weighty Matters that concerned their everlafting Salvation.

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At another Solemn Audience in the Parlament-time at Paul's Cross, where were present a great many Noble-men and Perloss of Quality, that he might speak aptly to them and excite them to Evangelical Vertue and true Religion, and a ferious Regard of Piety, he fet before them the Pattern of Sir Thomas More, fornetime Privy Counfellor to King Henry VIII. and Lord high Chancellor of England; a Man for his Zeal to be honoured, faid the Bishop, tho' for his Religion to be abhorred: Shewing them, how he would divers Times pur on a Surplice, and help the Priest in his proper Person to say Service. Insomuch that on a Time at Chelley the Duke of Norght folk came to him, being then Lord Chancellor, about fome special Affairs, and beble ing informed that he was at Church went NZY thither. In the end of the Service the Duke that and Sir Thomas met, and after Salutations, y in the Duke faid, What? my Lord Chancellor he become a Parish Clark? What will the ve-King's Majesty say to this Geere, when he shall understand that his Lord Chancellor Re. of England, a special Person of the Realm, Vifand in the highest Room of Honour in the and Land next the Prince is become a Parish hey Clark? To which Sir Thomas replied, That but he thought and verily believed, that his leep Highness would be so far from misdeeming ard, or milliking him herein, that on the conightrary, when he should hear of the Care which ty

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he had to ferve both his Master and mine, said he, he will the rather take me for a faithful Servant. This Passage the Bishop applied to the present Occasion, that when the Parlament were sitting and consulting about the National Affairs, their first Care should be to serve God themselves, and have a regard to his Honour.

His main En-

Affoon as he entred upon his Episcopal Function, he made it his main Business to preserve the Church in the State in which it was established by the Laws of the Land, in respect both of the Doctrine and Discipline of it. And therefore thought it his Duty to restrain both Papist and Puritan: Both which laboured to overthrow the Constitution of Religion, as it was purged and reformed in the Beginning of the Protestant Reign of Queen Elizabeth. But this he found a very hard Task for him to do; and which created him much Trouble and Sorrow, and raised him up not a few Enemies, as we shall see hereafter.

His first Ordi-

Another of his Cares was for the Supplying the Church with Ministers, that might be Perfons of Learning and Honesty, and bred in the Universities, who being dispersed about the Nation, might Preach, and Teach the Ignorant People. For of this fort was a great Want still. For many of the old Incumbents and Curates were such as were fitter to sport with the Timbrel and Pipe, than to take in their hands the Book of the Lord as the Preacher at the Bishops first Ordination exprest it. A great

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great number of these Cattel were lately deprived, as they deferved: and fo the more Churches left destitute. Therefore on Afcension-Day, May 16th, in the Year 1577, was a great Ordination of Ministers at Fulbam by this Bishop; and was his first Ordination. When he appointed one Keltridg, formerly of Trinity College in Cambridg, a notable Preacher, to make a Sermon upon the Occasion. Which he did from I Tim. III. 1, 2, 3. It is a true faying, if a man desire the office of Bishop, he desireth a good Work. A Bishop therefore must be unreprovable, &c. This Sermon he afterward printed, and dedicated unto the Bishop. In it he addrest himself to his Lordship against the vitious old Popish Glergy, yet in the Church, but undermining it, "Hum-" bly craving of his Honour, whom God in his eternal Counfil had placed over them, the Levites, to rub and raze out all the Stock of Jezebel, to pluck up and deface them, who had no Title to the true Priesthood, to rid the Kingdom of "those Headless Fellows, who having of a "long time ferved Peor, and offered up "the First-fruits of their Youth to Acheron, were then compelled to ly grovelling in the Church of God, and in the Darkness " wherein they had loitered, and choaked up the People with Chaff and Superstition, &c. And those that were then ordained he exhorted, "That for fupply of preaching " in the Kingdom, they would fcatter "themselves through every Angle and Quar« ter of this Realm in feveral Congregati-" ons, that all Countries might hear their Woice, and every Part thereof might glo-" rify the Lord. And moreover he defired " them, nay, charged them in the Lord "Christ, that they would not be of divers " Minds, but that they would teach one "God, and one Christ, whom he had " fent; Sowing abroad no New and Fan-" tastical Opinions, nor scattering De-" vilish and old Heresies, nor inventing " strange and fond Novelties, thrusting " upon the filly Souls Innovations and " Fables, which appertained not to Edi-" fication, brought in at that Time by " the Schismatics of the Times, and then " troubling the Commonwealth. These Admonitions did the grave Bishop think fit should be given these young Clergymen; that they might not add to the number of those that now were in the Church. but troubled the Peace of it. At this Ordination were fixteen made Deacons. and ten Priefts, after due Examination of them by Will. Lane and Will. Cotton, his Chaplains. These Achans, of what perfuafion foever they were, he thought himfelf bound to discover and set himself againit.

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Diservers a Po. In this year 1577, he discovered a Popish Priest named Meredith, and had him in hold: Who came over from beyond Sea in the year 1576, and converfed much in Lancashire and Nottinghamshire, and resided chiefly in one Allen's House, Brother to Dr.

Dr. Allen then in the College of Downy (afterwards the Cardinal of that Name, and a Penfioner of the King of Spain.) The Bishop discovered concerning this Priest, that he carried about him a Book of common Refolutions to certain Questions, which Papists here in England might propound to him in Cases of Conscience; 'tis probable about dispencing with their Obedience and Allegiance to the Queen, Coming to Church, and the like to these. In this Book, which it feems the Bishop had seized, he extolled certain Traitors that had fuffered, and especially Felton, who set up the Pope's Excommunication of Queen Elizabeth upon the Door of St. Paul's in London, exciting her Subjects to rebel against her. Him he called, The Glorious Felton: And England he styled Babylon. Wherein the Bilhop supposed he obliquely aimed at the Greatest very pestilently, as he faid, meaning the Queen, as tho' she were the Whore of Babylon. Of this Man therefore the Bishop informed the Lord Treasurer, holding him a paffing crafty Fellow, as he stiled him. He refused to answer before him upon his Oath: and would confess nothing concerning the State, but in point of Religion he was very frank. Whereby it appeared, faid the Bishop to the said Lord, if they might be rouched as near for their Religion as they are for the State, they would look twice about them.

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D 2 This

His Apprehen-

This Blade carried divers Trinkets about him; as a Chalice, a Patin of Tin, a painted Crucifix, to be in the Mass-book at the time of their Confecration, which they used to kiss at the Memento: a Portas daily used for Latin Service. Whereby the Bishop gathered that he was a Priest, and had faid Mass all Lancashire over. He had also divers Agnus Dei's, a hallowed Candle, Beads, and other fuch like things. It should appear he had bestowed many, and these were the Remainders. But he would name none, nor in anywife confess that he came from Rome. But the Bishop thought if he were shown the Rack, he would not be so close. For he seemed to be somewhat timorous. He was near the place where the Scotch Queen was detained Prisoner, but denyed he was there. Dr. Wylfon the Queen's Ambassador in the Low Countries wrot to our Bishop, that there were ten Priests dispersed of late into Corners of this Land: whereof this might well be one. Upon this occasion he gave the Lord Treasurer to understand, that there was fuch another in the Parts of Suffolk, named Green: who dealt with divers there abouts by degrees of Speeches of misliking the loofe Government; and told them at last how it would be hard to help those things without a Conquest: the better to reconcile the English Papists to the King of Spain's defigned Attempts against England, and to affift him whenfoever he thould Invade. And he fignified to the faid Lord,

Lord, that by some that came before him and the Ecclefiaftical Commissioners, it appeared, that there were Conspiracies and

dangerous Attempts towards.

These Intelligences this grave and wife His advice to Bishop, out of his Care of Religion and the the Treasurer concerning Pa-State, gave to that great Minister; and pists. withal fuggefted freely his own Advices. Which were, that it was Time to look about. I speak to your Lordship, said he, as one chiefly careful for the State, and to use more Severity than bitherto bath been used: Or else we shall smart for it. For as fure as God liveth they look for an Invasion, or else they would not fall away as they do. For the Papiffical fort who before ontwardly complyed with the Laws, did now withdraw from the Church, and refuse the Oath of Supremacy, and others not well grounded, upon Popish Suggestions turned Papists. He suggested moreover to the same Lord, that in these dangerous Times the Heads of Papists which were obstinate (whom he called their Chief Captains) should be placed in close Prison, as Sir Tho. Fitz-Herbert, Townley, and some others of that fort, who now had Liberty, or were under an easy Confinement onely: Men ready if Opportunity served, to give Counfel and Countenance. He fignified that he liked not that Fecknam late Abbot of Westminster, Watson late Bishop of Lincoln, and Young another active Popish Dignitary under Queen Mary, should continue where they were, in London in the D. 3

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refer or Marshalfea: Where by their Converse and Advice they might instigate and do mischief; advising that they might be placed again as they had been before, with some three Bishops, as Winchester, Lincoln, Chichester or Ely, and that for his Part, he, if he were out of his First-fruits, could be content to have one of them.

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Orders for Papists in Prison.

About this Time [viz. 1577 or 1578] Orders came to the Prison for the Fleet as it feems to keep under close restraint all the Papilts, both Knights and others. But they had the Indulgence to dine and sup together; when they fat for whole hours conferring withand encouraging each other. And upon pretence of the Sickness of the Wife of one of them, under colour of Phyficians, Papifts were admitted to her, and the by private ways let them in to the rest: Where they communicated their News and the Counfels that were taken among them. And divers of fuch as were Protestants, Servants and others in the House, were infected and turned by them. Of all this fecret Information was given by certain unknown Persons, that were privy to these Doings. Whose Letter to the Bishop it may not be amiss to set down.

A secret Letter to the Bishop concerning them. "Right Reverend Father in God, These are most humbly to advertise you for Discharge of our Consciences, and to desire your Lordship to see these Abuses reformed, which hereafter we mind to declare to your Lordship; That whereas her Majesty by the direction of your Lordship

"Lordship and others, her Majesties Com"missioners in Causes Ecclesiastical, have
"fet down and appointed divers and sun"dry good Orders for the Rerformation
"of that Idolatrous Sect of the Romanists,
"Enemies unto her Majesty and her Realms,
"we thought it good to discharge our
"Duties, and to advertise your Lordship.

" thereof.

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" So it is, that of late time there came " Commandment to separate and shut up " as close Prisoners, all the Papilts, as well " Knights as others. At which time there " was request made unto your Lordship " by the Deputy of this House (as we " think but for faving of Charges) that "the faid Knights and Men of Worship " should meet Dinner and Supper, where " they should use but Table-talk. The " which Liberty to some of them, in our " Opinions, is more than was before the " faid Restraint. For that now they stay there fometimes two Hours after their "Suppers. The Reformation whereof we " refer to your Fatherly Confideration.

"Also, we thought good to advertise your Lordship that there are six Prisoners, some of them Gentlemen: whose Names are these, Mr. Farley, Mr. Thymbletharp, and his Brother, Mr. Thombletharp, and his Brother, Mr. Thombletharp, and his Persons are thought Williams: Which six Persons are thought to be by the Papists infected and seduced, since their Coming hither. Of which two of them named Burchinshaw

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"and Jenkin Williams are appointed Ito"
attend upon the Papilts, and Swormas
tho' they were Servants: and within
these fix months did come to Church.

With whom we defire that your Lordship

of your felf will appoint fome godly Man to confer feverally in time, left

they become arrogant. or has as and

"Alfo, we think good to fignify unto your Lordship some of their Names. which have used to come to this House i to the Papists, and do yet refort to bring News. As one Dr. Fryer, a Physician: who cometh and hath come often under colour to fee Mrs. Trugeon, who' is Sick. Which Doctor is accounted a notable Papift: And one Mr. Rocheford an Irish Gentleman of Gray's-Inn. or Lincoln's-Inn. Both which withothers whom we know not, come now to Mrs. Frugeon, fince this Restraint, who is ar Liberty, and one of the notablest Papists " of all the House. The which Mrs. Trugeon doth fo lodg, as all the Hours of the Night he may go into the Garden, and give intelligence to all the Papilts in the House at his Pleasure of. " any News that is brought in. . . . . . . . .

"And lastly, there are certain Officers in the House, as the Porter and the "Chamberlain, who are great with the faid Burchinshaw and Fenkin Williams fupposed Papists, being all Welshmen, "linked together, and leaning more to the Papists than otherwise. Which Port

"the Papists than otherwise. Which Por-

-plomid?

shorts.

"ter, as it is supposed, is not yet sworn: " for he faith that he will have all the "Servants of the House sworn before he "Sbe fworm: Side Side

ff Good my Lord, for God's fake as "fecretly as your Lordship may, see these "Abuses reformed, after such fort as it " may not any way be known that your "Lordship hath had any Advice from any "in this House, but rather by some "Friend of your Lordship repairing to " this House as it is most convenient for "your Lordship to have both here, and in "all other Prisons about London. Where-Sin your Lordship shall do God and her "Majesty good service, discharge your " Lordship's Duty, and satisfy our Consci-"Tences. And thus we commit your Lord-"Thip to the bleffed keeping of the most and thought it greatly conduciblifiedgithe? now it was out. But he with

By your Lordship's loving Friends humyd bly to command Nameless, strains of whe Neighbourhood of Sect-

Because we would be Blameless.

mently cover call va . Abrea "It may please your Lordship to under-" stand that the Thymbletharps, Mr. " Farly, and Mr. Thomfon have been converted by Dr. Halfey and Trugeon.

This was the Letter of fome well-affected to Religion belonging to this Prison, that as fecret foever as the Papifts here were, had observed these their Practises. Whence

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Whence we may fee what Reason the Bishop and the rest of the Ecclesiastical Commissioners had, to look about them for the preventing the mischief of these Creatures of the Pope: who even in the Prison made it their Business to propagate the Treason for which they were committed. And the Work was not very hard to do towards discontented Persons laid up for Debt and Misdemeanors: as the Thymblethorps were; who were committed to the Fleet for endeavouring to cheat the Queen of the Tenths of the Clergy of Norfolk, which they were appointed by the Bishop of the Diocese Receivers of and to leave the Debt upon the Bishop.

Thimblethorp.

The Bishop an pists.

The Bishop of London was a real E-Enemy to Pa- nemy to Popish Errour and Superstition, and thought it greatly conducible to keep it out, now it was out. But he with many other good Men were in continual fears of the Re-entry of it, partly by the means of the Neighbourhood of Scotland, where was a great Faction of Papists; and partly, by the Scotch Queen Prisoner in England, a Pretender to the Crown Imperial of this Realm, and a busy and zealous Woman of the Guisian Faction, bigotted Papifts and mortal Haters of Queen Elizabeth. But it chanced about this Time, that is, Anno 1578, or thereabouts, the young King James of Scotland received the Protestant Religion, and rejected the Mass; forbidding upon 1

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upon certain Penalties to be present at it. And together with this, News came that the faid Queen of Scots was fallen very ill of a Palfy: whose Death alone in all humane Appearance could put an End to England's Fears. And it was witht to be rather natural than Violent. But Itill the Bishop knew, that nothing could have a good Iffue without God: and therefore that he was at this Jundo to be earnestly invoked. These things the Bishop communicated to his old Fellow-Exile John Fox: and especially that he might excite the Devotion of that pious reverend Man, who was esteemed in his Time a Man powerful in Prayer with God: And fent for this purpose a Letter to him to this

Sal. in Christo. Accepimus Reginam Sco- Writes to John torum Paralysi graviter laborare, vel ad Fox. desperationem, & aliis nonnullis torqueri Inter Foxii E-Morbis. Rex ipse optime spei Adolescens pist. MSS. Parliamenti Authoritate decrevit de una Religione confirmanda, & Papistica è Finibus suis exterminanda. Ita ut quisq; Mifsam auditurus, primo moneatur, secundo Bona ipsius Fisco adjudicentur: Si tertio peccaverit, Solum vertere cogatur. Hac ad te scripsi, tum ut bujus Boni participem faciam; tum ut à te Preces cum Lacrymis Christo nostro fundantur, & nos beare, & fuum Evangelium propagare pergat. Qua concedat Optimus fesus noster, quem non minus tibi familiarem existimo, quam est Amicus

Amicus quifq, Amico. Ora, ora, mi Frater; nam plurimum apud Christum tuas valere Preces non dubito.

Tui amantissimus JOHANNES LOND. p

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be rainer hauntel than Locum. Hot His Care about In this Year 1578. the Infection of the the Plague in Plague spreading in London, our thoughtful Bishop took Care of two Things, viz. to preserve the Lives of his Clergy, and yet to make Provision that the Infected might be Vifited, and have Spirituals administred to them. Therefore he fummoned the City Clargy before him; (Where also were present, as Affistants, Nowel Dean of Paul's, Mullins and Walker Archdeacons, and Stanbop Chancellor) to elect and appoint out of them Visitors of the Sick Folk: and all the rest to be spared by reason of the danger of the Infection. The forwardness of many Minifters to undertake this Office was noted: fome for Covetouineis and others for vainglory, and others to supply their wants, namely, fuch as were in great Debt, and others without Service and Employment. But the Ministers generally disliked this Motion; thinking it a part of their Duties to fuffer with their Flock, and to fubmit to God's Will in the Discharge of their Functions.

The Bishop shewed by this, his Fatherly Care of the City; and also his Policy for ceafing of the Plague, by dispersing Directions Directions in Books printed for that pur-

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Several Occasions fell out for Bishop Discovers Aylmer to exert his Care for Religion Carter a Poagainst the dangerous Romanists and their pish Printer. Emissaries, who were very active in these Days by all ways and means to re-eltablish themselves, and to overthrow the present Constitution, and the Queen, who had taken upon her to be the Supreme Guardian of it. One Carter a Printer had divers times been put in Prison for printing of lewd Pamphlets, Popish and others, against the Government. The Bishop by his diligence had found his Press in the Year 1579, and some appointed by him to fearch his House, among other Papistical Books, found one written in French, intitled, The Innocency of the Scotch Queen; who then was a Prisoner for laying Claim to the Crown of England, and endeavouring to raife a Rebellion. A very dangerous Book this was: The Author called her The Heir Apparent of this Crown: Inveighed against the late Execution of the Duke of Norfolk, tho' he were executed for high Treason: Defended the Rebellion in the North Anno 1569. And made very base and false Reflexions upon two of the Queen's chiefest Ministers of State, viz. the Lord Treasurer, and the late Lord Keeper Bacon. The Bishop had committed this Fellow to the Gate House. But he defired the Lord Treasurer at his leisure to call him before him, and examine him, having

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having denyed to answer upon Oath to the Bishop. And promised that he would also send to him the Warden of the Company of Stationers, who would inform him of another Book, which was abroad, wherein her Majesty was touched, and of certain other new Forms of Letters, which Carter had made, but would not confess them.

Removes
Pond to his
Prison at Stortford.

Another Popish Gentleman there was about these Times, named Thomas Pond, fometime a Courtier, that had lain in Prifon (that of the Marshalsea I suppose) for some Years: him the Bishop thought convenient now to remove from London unto another Prison more remote, namely, his Castle at Bishops Stortford, to prevent his Infecting others by his Talk. For fome fuch Information and what a dangerous Person he was, was brought to the Bishop by Trip and Crowley two Ministers who went to confer with him. He talked notably with them; and observing them to infift much upon Scripture, he warily required them to lay down fome fure Principle for both Parties to proceed upon, and that was this, Whether the private Spirit of particular Men, or the publick Spirit of the Universal Church, ought to judge of the Sense of the Scriptures. For he, when he heard them frequently quoting places of Scripture, affirmed, that we must not run in these Controversies to the onely Letter of Scripture, understood according to every private Man's pleasure, but to

the most certain judgment of the Universal, at the least the most antient Church, which being Governed by the Spirit of God, propounded the Truth and genuine Sense of Scripture. He also then proposed to them (tho' he were a Lay-man, and not deeply verfed in Divinity) fix firm Reafons, as he thought, of his Opinion, and required those Ministers to answer them: and that afterwards he might have Liberty to confute their Answers either by Speech or Writing. Upon this Relation given of Pond by the Ministers, the Bishop thought fit to remove him to the aforesaid Castle, being as the Popish Writers fay, much provoked and angry. And they describe it to be an obscure and melancholy Place, void of both Light and Converie.

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## CHAP. III.

His farther Dealings with Papists. Campion's Book.

NOR was the Bishop's Endeavour only Campien's to discover and attack Books of this Book. poisonous Nature, but to arm People against the Doctrines and Principles contained in them, by providing substantial Anfwers to them. One Edmund Campion, formerly a Scholar of Oxford, now a Revolter from Religion and his Country, had entred himself into the Society of the

the Fesuites. And about the Year 1581, he fet forth a Book confisting of Ten Reafons, written in a terfe, elegant, Latin Style, and dedicated to the Scholars of both Univerlities, in Vindication of what he had done in returning to Rome, and exhortatory to them to follow him, flandering the Protestant Religion with false and unworthy Imputations. Care was taken privily to disperse this Book in the Universities: which gave Disturbance to the Government. The Lord Treasurer Burghley thought it needful to have a good Anfwer timely fet forth, to prevent the Mifchief it might do: and reckoned Bishop wisht to answer Aylmer very fit for fuch an Undertaking in one parricular respect especially, namely, for certain Blots and Disparagements cast upon the first Reformers of Religion, and Restorers of it from Popery; in whose Times the Bishop lived, and with some of them, and their Doings, was well acquainted. The Bishop had heard of the Book, and had fent to Oxford, and fearched other Places, for it, but could not meet with it, fo fecret it was kept. Which was partly his Excuse for not anfwering it. He had also at this time an Ague, which was fallen down fo fore in his Leg that he was not able to fludy without great danger. But notwithstanding he let the Treasurer know, if he could get the Book, he would do what his Health would permit: adding, that as to what he writ touching those first worthy and learned

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learned Men, he guessed that the Things wherewith he reproached them, were nothing elfe, but fuch railing Collections as were gathered against them by the Apostate Staphilus, which for the most Part were not to be found in their Works. And moreover, as to the Reproaches the His Judgment Fesuites cast upon these Reverend Fathers of Protestant of the Reformation, he knew there were divers Navi in them, as lightly be in all Mens Writings. As some things were fpoken by Luther Hyperbolically, and fome by Calvin; as in the Doctrine of the Sacrament, which he afterwards corrected; and in Predestination. This Fesuite, the Bishop subjoyned, and Staphilus might herein foon be answered, if they would but look in the End of the Master of the Sentences, where they should find under the Title of Errorum Parisiis condemnatorum, that their own Peter Lumbard, Thomas Aguinas, Gratian among the Schoolmen; and Tertullian, Cyprian, Augustin, Hierom, and others among the Fathers, to be condemned, yea, errasse contra Fidem, to have erred against the Faith, as he termeth it. And yet the rest of their Doctrine was holden for Catholic: and not the whole Catholic Doctrine Condemned for a few of their Navi. A Precious Stone, (faid he) may be found in a Dunghil, and in the fairest Visage some little Wart. He pro- His Advice to ceeded to give his Advice to the Lord the Treasurer, Treasurer, whom he saw much concerned for the Honour of the Protestant Religion

Persons by him
Nominated

for answering

the Popish

Book.

fo struck at and defamed by this Book, that it were not amis that a Letter might be fent from the Lords of the Council to the Archbishop of Canterbury, or to him [the Bishop of London] to enjoyn the Deans, Archdeacons and Doctors, to make some Collections for these Matters. For that fuch as had not great Dealings in the Church, to take up their Time, (as they had not, yea, and fome Bishops also) might, having that Leifure, help well, as he faid, to this Building. Wherefore elfe, added he, have they their Livings? And as for the Number of Books, he thought fuch a good Quantity might be printed, as should serve for that Purpose.

He gave in also to the Lord Burghley a particular Scedule of the Names of those he judged fit for this Undertaking: which he divided into two Ranks; some to find Materials, others to build the House; some to make proper Collections, others to write and compile the Book from those

Collections.

The Collectors to be these:

The Deans of Sarum.

Ely.

Winton.

York.

Christchurch.

Windsor.

Sarum.

Ely.

Worcester.

Canterbury.

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The Archdeacons of

Canterbury.

London.

Middlefex.

Effex, Dr. Walker.

Lincoln.

Coventry, Dr. James.

Sudbury, Dr. Styl.

The Writers to be Dr. Fulke. Dr. Goade. Dr. Some.

Great Pity it is, that this noble Design of the Bishop's laying down was not pursued, and brought to Perfection: Whereby a good History of the Reformation of Religion, and of the Doctrines embraced, might have been substantially set forth, by such who lived in or near those Times, for the doing justice to so glorious a Work as that was. But perhaps it was not thought convenient, that Campion's Book should have so much Honour done it, to be so soldennly answered. But yet it went not without Answer, Mr. Whitaker Professor of Divinity in Cambridg, and others doing it.

But when the Treasurer had soon after His Reflexions fent the Bishop Campion's Pamphlet, and upon Campidesired him again, as his Health would on's Book. ferve, to peruse it, and according to his Discretion to set some about the Work, this Caused some farther Thoughts in him concerning it pro re nata. Which he thus imparted to the said Noble-man; That as for his Collections of strange Opinions and Sayings of some of the Reformers

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fet down in his Chapter intitled Paradoxa, he thought (supposing the Author truly alledged them) that none of our Church meant to defend Luther's Hyperbola, or all Things that had passed the Pens of Calvin or Beza. For Quifq; suo sensu abundet. That we read them as Auftin read Cyprian, and as he would be read himfelf, that where he differted from the Canonical Scripture, he should not be allowed. Secondly, That if we should make fuch a malicious Collection of their Writers and Schoolmen, we should find other manner of Things in them. Sed in nullius juravimus Verba Magistri; i.e. But that we had learned to swear to the Distates of no Master, but of Christ. Then he shewed what little Credit was to be taken to his Quotations of Scripture, when in the very first Text that he cited, he used the Septuagint Interpretation, utterly different from the Truth of the Original. That if he dealt so in all others, his Credit would be but small. Ex unguibus Leo-Again, that there was a favourableness of Interpretation due to Writers and Speakers, and if we should take every Thing to the worst, and not interpret candidly, what should we say of Gregory Nazianzen, who faith, Ita nos Deos fecit Christus, ut ille factus Homo est; with many fuch in Lactantius and others. He added, It was a Property of a Spider to gather the worst and leave the best. And that his Lordship should find his Campion's pion's] Writings to be the arrogant Vanities of a Porphyrius or a Fulian: who were base Apostates from Christianity. And in fine, that were it not for the Toyl of his Ecclesiastical Commission, he could gladly have occupied himself in searching out his Vanities: but according as his Health would serve, he would peruse the Piece, and set some others a work.

We have not done with Campion yet. The Bifton not In September 1581, (Campion having been for Diputing. caught, and now in hold in the Tower) the vapouring Challenge which he had made of maintaining his Doctrine by Dif-putation with any Protestant whatsoever, came into Remembrance. Several of our Divines took him up: and by the Confent of some of the Superiour Powers, there were feveral Conferences had with him. But when the day was come, allotted for these learned Combats, the Bruit thereof brought great Numbers of People to hear. This gave a Difgust to the Court, which thought it most Convenient to have it privately managed, to prevent all Noise, Boaftings and Mifreports which must fly abroad concerning it. The Blame of this Confluence was imputed to the Bishop; though he was of the fame mind and had advised the Lieutenant of the Tower, of his misliking that so many were ad-This he was fain by Letter to fignify to the Lord Treasurer in his own Behalf, adding, That the Lieutenant's Au-

thority was not to be directed by him,

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The Papists boast.

being an exempt Jurisdiction perhaps 7 but by her Majesty and the Lords. Nay, and that for the ill Opinion he had of any Dispute at all, he sent to stay it: which was all that he could do. And whereas Mr. Whitacre had answered in Latin Campion's Ten Reasons, now some were very bufy in translating the Answer into English, in order to the Publishing thereof. But neither did the Bishop like this, that the Peoples minds might not be heated with Controversies; and therefore if the Copy came into his Hands,

he was resolved to stay it.

The Issue proved the Matter as the Bishop seared. For the Friends of the Jesuit boasted much: And among the rest one Cawood, perhaps Son of the Popish Printer of that Name, who talked very liberally, extolling Campion's Learning, and attributing the Victory to him: and for his confident and flanderous Reports, was brought before the Bishop, who gave him the Punishment of Confinement in the t privile appropriate faction of

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## CHAP. IV.

His Dealing with the Puritans. His Advice concerning the University. His Trouble about felling his Woods.

THESE were some of our Bishop's Puritans. Dealings with Papists. He was also industrious for the checking of another fort of Opposers of the Church established, chiefly its Enemies in regard of the Ecclesiastical Regiment of it, which they thought tobe Antichristian, because used in the Popish Church. These were now commonly known by the Name of PURITANS and PRECISIANS; Whom the Bishop had indeed little Kindness for, and they as little for him. I proceed to shew what happened between him and them, and his Opinion concerning the Danger of them.

In the Year 1577, he met with feveral His Opinion of Persons of a contrary way to Papists. Of some of them: whom he enformed the Lord Treasurer, that in respect of their hindring Unity and Quietness, they were not much less hurtful than they: Namely, Chark, Chapman, Field and Wilcox. These he had before him; the two former he had some Hopes of: but the two latter shewed themselves obstinate, and especially Field. Who notwithstanding the Archbishop's Inhibition had entred into great Houses, and taught,

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And Advice concerning. them.

as he faid, God knows what. His Advice concerning these Men was, that they might be profitably employed in Lancashire, Staffordshire, Shropshire, and fuch other like barbarous Countreys, to draw the People from Papism and gross Ignorance: And that tho' they went a little too far, yet he supposed it would be less Labour, to draw them back, than now it was to hale them forward. And that some Letters of Friendly Request might be fent thither for fome Contribution to be made by the Towns and Gentlemen for some competent Stipend to relieve them. And he thought this might grow greatly to the Profit of the Church. And therefore communicated this counsel to the Lord Treafurer, and prayed him at his leifure to think on it. Yet he declared, that he faid all this, Not because he liked them, but because he would have his Cure rid of them.

Imprisons a Bookfeller. .

Admonition to

Some Years ago (about 1571 or 1572) came forth in Print a Book intitled, An Admonition to the Parlament: the main Dethe Parlament. fign whereof was to subject the Church as it was then eltablished in the Publick Worthip, by the Book of Common-Prayer, and in the Government of it by Bishops, and other Ecclefiaffical Officers. This therefore gave the Queen great Difgult; and the Churchmen found themselves obliged to give a full Answer to the Book: Which was done by feveral; but especially Dr. Whitgift, afterwards Bishop of Worcester, Archbishop Archbishop of Canterbury successively. And a Severe Proclamation was iffued out Anno 1573, for the better Observation' of the Common-Prayer, and Orders of the Church, and for the Suppressing of that Book. But now about November or December 1578, when the Book was almost laid aside, a young Stationer named Tho. Woodcock hoping to make a good Gain by the Adventure, vended feveral of these Books. Whereupon the Bishop of London committed him to Newgate. But his Friends failed not to intercede with the Bishop for Woodcock's Enlargement. To whom the Bishop answered, that he neither could nor would do any thing without the Lord Treasurer's Consent, or by his Letters or Warrant. Which was lookt upon as fomewhat rigorous in him. Whereas indeed it was most true, that he could not of his own Authority discharge a Criminal he had committed without inflicting due Punishment, unless it were by some Order from above; especially such as disperfed or fold this Admonition, which deprayed the Book of Common-Prayer and Administration of the Sacraments, and fo was interpreted to tend to make Divisions and Diffensions among the People; and to breed Disputes against the Common Order. And therefore the Queen in the aforesaid Proclamation, commanded all Printers and Stationers or others, who had any of these Books in their Possession, to bring the same forthwith to the Bishop of the Diocess,

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or to some of her Majesties Privy Council, and not to fuffer any of them upon pain of Imprisonment. The Issue therefore was, that Woodcock having lain about a Week in Newgate, found fuch Favour from those of his own Company of Stationers, that the chief of them, as Rich. Tortyl the Master, John Harrison and George Bishop Wardens, and Will. Seres and John Day, directed their Letter to the Lord Treasurer, foliciting him, that he would either direct his Warrant for the Enlargement of this Man, or else to fignify his pleasure to the Bishop to take order herein accordingly, the faid person putting in sufficient Bonds to appear at all Times when he should be called, and ready to answer any Matters that should be objected against him. And thus the Bishop by his Watchfulness over this fort of Men, and their Books too which fpred their Opinions, shewed how little he liked them.

One of the Clergy of Lincoln dedicates a Book to him.

In this Year 1578, one Will. Hopkinson, a Minister of Lincolnshire, and under the Care of our Bishop when Archdeacon there, translated a Latin Book of Beza in behalf of Calvin's Doctrine concerning Election, intitling it, An Evident Difplay ed, a of Popish Practices, or patched Pelagianism. But Which the faid Hopkinson printed, and dedicated to our Bishop, in Acknowledgment of his former good and careful Inspection of the Clergy of Lincoln, "And houl bis Zeal for the Lord's Family, as he exprest it; which he said, he himself lace " eftfoons

eftfoons experienced to his great Comfort, in the Time of his being within " his Jurisdiction. And being lately come " to the great Charge of Overseeing the " Diocess of London, he prayed God to " encrease in him his many and mighty "Bleffings, and to multiply upon him " the Measure of his Grace, that as he " had chosen him into the Forefront of " his Harvest, and given him among o-" thers the chiefest and special Charge " over his Field furnished with Labourers; " fo he continually would make full the Measures of his own Mercies in his Heart, &c. This great esteem had the learned Clergy for him.

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But the Bishop was as little liked of the One Welden Puritans. For as he roundly executed his abuses the Bi-Office in reclaiming or suppressing them, shop. they spared not to defame and shew their ill Will to him. Such a Matter fell out in the Year 1579: Cookham a confiderable

Preacher, some Puritan Minister belonging to that Place, having been as it feems fufre, be pended by the Commission. Hither the Bishop sent Mr. Keltridg, before mention-E-

Parish in Barkshire, was destitute of a

lay ed, an able Preacher, to supply that Church.

But one Welden a Person of some Note in Cookham hindred him, saying, That the

the Bishop himself should come and six with Keltridg in Cookham Church, he hould have a very warm Seat, and he would make them both weary of their self laces. The Bishop upon this Disturbance

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fent an Attachment for him. But he told

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him, that he should answer that which he had done before his Betters. He reported also that if the Bishop had sent forth a nother Attachment, he had proceeded for far with his Lordship's Betters, that he should have had such an Attachment for him, that none should have bailed him. and that he himself would have been his Keeper. And when a Pursevant had ferved him with a Letter, he faid, The Bishop of London had now learned good Manners. He faid moreover, What was he before but a private Man? But he mult be Lorded, And it please your Lordship at every Word, And that there was ne ver Bishop so vilely esteemed as he was and that he was as ill thought of as ever was Bonner. All this was proved by Deposition: And the said Welden convict by the Court, because he refused in a most contemptuous manner to answer. And for his great Contempt, he was in Fanuary committed by the rest of the Commission ners without the Bishop, because it was complains of it, his own Cause. The Bishop was not a little moved to be so used in his Discharge of the Queen's Commission. Which made him think it convenient to let the Lord Treasurer know it, and to countenance their profecution of this Man. He reminded him, how he and the Lord Chancellor had told him, that they were to Countenance and Back the Commissioners in the faid Commission. Which he humbly pray-

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ed his Lordship to do, or else he faw not how he might continue in that Place. And that for his own Part, if every Man might thus rail at them, for their faithful and painful Service in the executing of her Majesties Commission, it must needs make him weary. Finally, he hoped his Lordthip would not fuffer him to be so abused. This Care and these Discouragements soon made him earnestly defirous to change his See, as we shall hear hereafter.

The Queen and her Court were now in A Book against September 1579, startled upon one or two the Queen's Occasions. The one was, the News of Marriage with the breaking out of a Rebellion in Ireland: and the other, the publishing of a Book written by one Stubbs a great Puritan, against the Queen's Marriage with the Duke of Anjou, the French King's Brother. For he being a Papist, and a French-man, the English had an Antipathy against him upon both Accounts. Many Expressions in the Book tended to Sedition, and gave high Offence to the Queen; as tho' she her felf were warping from Religion, by her Entertainment of fuch an one: it made also very dishonourable Reflexions upon that Prince; which she feared France might well resent. The very Title also was penned after that rude fort that it might justly offend, viz. The Discovery of a The Discovery gaping Gulph, whereinto England is like of a Gaping to be swallowed by another French Marriage, Gulph. if the Lord forbid not the Banns, by letting ber Majesty see the Sin, and Punish-

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ment thereof. In one place of this Book he disparaged the Person of this Prince, and by Consequence the Queen's Judgment in " I humbly befeech her entertaining him. " Majesty that she will view it his Person " and furview it, and in viewing she will " fetch her Heart up to her Eyes, and " carry her Eyes down to her Heart, " And I befeech God grant her at that "Time to have her Eyes in her Head, even in the Sense which Solomon placeth a wife Man Eyes in his Head: And then " I doubt not upon Conference of her wife "Heart and her Eyes together, he shall have her dispatching Answer. And then as to this Prince's Manners, thus he exposed them, (both his and his Brothers, now King of France; ) " They speak in " all Languages of a marvellous, licentious, and diffolute Youth past by this " Brotherhood; and of as strange incredible Parts of Intemperance Played by them, as those were of Heliogabalus. Yet I " will not rest upon Conjecturals. For if " but the fourth Part of the Misrule bruited should be true, it must needs draw fuch Punishments from God, who for the most part punisheth these vile Sins of the Body, even in the Body and Bones " of the Offender, besides other Plagues to a Third and Fourth Generation; as I " would my poor Life might redeem the joyning of Queen Elizabeth to fuch an one in that near Knot, which must " needs make her half in the Punishment ec of ok

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of those Sins. This bold Book therefore and Clamours of the People (London being in a dangerous Ferment) especially those that were of the Puritan Party made a confiderable Shock at Court. It was therefore Occasions the thought convenient to fend a hasty Dif Bishop suddenly patch to London to the Bishop there, and to summon the London Clergy. presently to summon the Clergy for the better pacifying these Matters. And on a sudden September 27. 1579, on Sunday at one of the Clock, the Clergy of the City were called unto the Bishop's Palace. Where Forty of them appeared: Then the Bishop, the Dean of Paul's being present and affiltant, told them the Occasion of his fudden Calling for them was, to admonish them of two Things chiefly. The former was of one Andreas Jacobus a Andreas Jaco-Dutch-man, and as it feems a Minister of bus. the Strangers Church in London: Who was a Lutheran, or an Ubiquitary, as they now The Ubiqui-Itiled them, who were for the Real Pre-tarian Controfence: and had caused great Quarrels a-versy. mong the Strangers, Preachers. He warned them to take heed, how they gave ear to the Sophistical Arguments of him, or any fuch like. That this Ubiquitarian Controversy had caused great Heats and Differences among the Protestants of Germany; and that the Divines had a Diet at Smaleald on that. Occasion; and that God be thanked it was appealed, and all at quiet among them.

He proceeded to the other Reason (and Admonishes his which was the chief indeed) why he called the Queen. tor

for them at that Time, to wit, upon the account of Stubbs's Book, and of the Animosities that it had occasioned. For People were highly offended at Monsieur's being at Court, and perhaps he used his Religion there. And many of the Preachers themselves meddled in that Argument, and in Matters of State, in their Pulpits, to the farther disturbing of the Minds of the People. Therefore the Bishop first of all affured them with many good words of the Queen's Steddiness in Religion, wherein she was, he faid, resolute and settled. Then, that they should not meddle with fuch high fecular Matters, nor intrude themselves into the Queen's Affairs: but study Peace and Quietness, and to promote it in their feveral Charges: That they should be Constant, Sober, Prudent and Wise. And that they should do their Endeavour in their Places to bring in that dangerous Book; for which purpose there was a Proclamation issued forth. And both the Author, Printer and Disperser afterwards were discovered and feverely punished. For which I refer the Reader to the Civil Historian.

The Ministers often cited.

These Disturbances about the Queen's of London now Marriage being chiefly moved by fuch as were Enemies to the Ecclefialtical Conftitutions, a straiter hand was this Year held over them, and the Ministers of the City, for their due Conformity to the Orders of the Church. For besides this Summons already mentioned, they were four Times more called together by Order from above 2

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to the Bishop that there might a diligent Inspection be made into their behaviour; and for the prescribing them several Rules

in their Ministery.

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The next Citation then of the Ministers Articles of Inc of London was November the to. following, quirys at S. Sepulchres Church. Where also met many Perfons fworn to make Inquisition upon certain Articles to be given them. Which Articles were as follow: I. For the true and faithful Observation of the Book of Public Prayers. II. If any Preachers meddled with Matters of State in their Public or Private Doctrine; or intermeddled with Alterations of States and Kingdoms. III. If any used to Preach not Licensed thereunto. For that fuch who had not Licens ces were not to preach. IV. To enquire after private Conventicles, Preachers and Fafts. V. If there were any Alterations from the Book of Common-Prayer: And to enquire, Who and how many gathered to private Preaching. VI. To make diligent Search after vagrant Preachers and Popilh Prielts.

Again in fanuary this fame Year 1579, Other Articles came forth Articles to be ministred and en-by virtue of the quired of by the Parsons, Vicars and Cu-Councils Letrats, Ministers and Church-wardens of eve-ters.

ty Parish within the Archdeaconry of London, according to a Commandment sent from the Lords of the Queens Majesty's Privy Councel by their Letters bearing

Date January 17. 1579, viz.

I. Who is Parson, Vicar, Curate, or Minister of your Parish, and whether he be resident upon his Benefice or no.

II. Whether the Parson or Vicar doth ferve the Cure of his Parish himself, or

Who doth ferve it for him.

III. Whether your Parson or Vicar doth fay the Divine Service in the Church, and Minister the Sacraments of Baptism and of the Lord's Supper, in his own Person: Or who doth it for him.

IV. Whether the Parson or Vicar doth use weekly, or monthly, to preach or to Read any Lectures in their Church, or in any other Church or Place. And where

he doth use so to Preach or Read.

V. Whether any other Minister or Preacher, doth use to preach or to read any Lectures in their Church. Who they or he be; and set down their Names, and where such Preacher or Reader is beneficed.

VI. Whether fuch Minister or Preacher, as useth to preach or to read any Lecture in the Church, doth use also to minister the Sacrament of Baptism and the Lord's Supper in his Church, or in any other Church: And where he doth use to minister the same.

I am apt to conclude that these were Articles of the Bishop's framing; but that he procured the Privy Council to own and send them as theirs, to give them the more strength and Authority.

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For the better Execution of the Coun- Orders for the cils Letters, it was ordered the Clergy at Clergy.

this meeting after this manner, "That from henceforth you do not admit any

"Man to preach, or to read any Lectures in any of your Churches, but fuch as you

"do know: that do also in their own Per"fons minister the Sacraments of Baptism

"and of the Holy Communion, according

"to the Order prescribed in the Book of

" Common-Prayer.

"Ye shall make return of your Answer to these Articles on this side the first day of March next coming to Mr. Good

the Register.

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In pursuance of which Articles, Febru-Another call of ary 6. following, there was another Call of Ministers: the London Clergy by virtue of the Councills Letters. Then there were again Precepts given to mark the Recusants of the Book of Common-Prayer, or such as resused to administer the Sacraments after that Order: or that only preached, but had no Celebration of the Sacraments; putting that Work upon their Curats, or Assigns, or that preached and used not the Book; and so made a Schism. The Churchwardens were called and sworn to present all such.

Now on the first of March, the Clergy Anothers was summoned again, and met, according to the Councils Letters before mentioned, in pursuance of the six Articles. Thus close was the Matter of Conformity this Year pursued; and that because of the dange-

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tous Schism that was now a breeding; and the Apprehension of the great Evils that must needs insue upon that: while the Common-Prayer was by some in part, and by others wholly laid aside, and the Sacraments of the Church disused, or shifted off to be performed by others that were hired, or procured. All which Considerations made both the Bishop, and the Queen her self, somewhat vigorous in the Suppressing these Men. And this Quickening of the London Ministers in their Obedience to the Ecclesiastical Laws, went on the next Year, as we shall see by and by.

His advice concerning the University.

About this Time the University of Cambridg was run into Puritanism and the Bishop was consulted with about it by the Lord Burgley, the Chancellor thereof. For when in the beginning of March 1379, upon the Motion of Dr. Pern, Dean of Ely, and others, making Complaint to the faid Chancellor of the Puritans disorderly Preaching, and of the unfuitable Apparel of the Scholars, he was resolved to take some Order for the Redress of both, he sent the faid Dean to the Bishop from him, for his Opinion. Which accordingly he gave in these Particulars: I. That all Licenses granted by the University should be called in, and granted anew by the Heads, to fuch as would Subscribe to the Articles Synodical; as in all Diocesses it was used. And that Bonds should be taken of the Parties that they should preach no Innovati-

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on; as he himself used to do in granting his Licences. II. That the Heads of the Houses might be enjoyned by the Chancellor, to fee every Man to his own Company, that both at home and abroad they used Scholars Apparel, according to their Statutes, or else to crave the Aid of the rest of the Heads to expel fuch ftubborn Perfons out of the University, as would not fubmit themselves to that Order. this to be done by some Injunction from her Majesty, to Authorize the Heads in that behalf. And this he thought would be a good way for the Redress of both Offences. For Stultitia, said he, ligata in Corde pueri Virgà Disciplina fugatur. And indeed the only way. For he thought no other way would do. These were the resolute Counfils of a Resolute Man.

The Bishop about this Time, or some-Licence for what before, thought sit to grant some-keeping Hear-what an unusual Licence to one Manwaring, ses, which was to keep good Order at the Funerals of the Nobility and Gentry: when the rude People used to commit much Outrage and Disorder by defacing the Hearses as they past along the Streets, and violently taking away the Coats of Arms and other Ornaments, and to preserve the better Decency at these Solemnities: Yet without intent of encroaching upon the Office of Heralds. And to this Tenor ran the Bishops Faculty, which because somewhat

extraordinary I fet down.

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FOHN, by the Permission of God "Bishop of London, To all and singular " to whom these Presents shall appertain, "Greeting: whereas about the Hearfes of " Honourable and Worshipful Men there "groweth fundry Discourse by embezzel-" ling and stealing away the Escutcheons of Armes and other Ornaments to Fune-" rals belonging; with fuch other Rude-" ness and Misdemeanour; We have up-" on good Confideration hereunto moved, " permitted and licenced Nicolas Maner-"ing Servant to the Right Honourable " the Countes of Darby, to have the "Keeping of the faid Hearfes within our " Diocess of London, for the avoiding of " the faid Inconveniences and Diforders. 44 And this his Licence to endure the na-" tural Life of the faid Nicolas Manering " not abridging but aiding the Heralds in " their Office: Yeoven under our Hand " and Seal at Harnsey 25. September, the 20. of the Queen.

John London.

Commissions.

By a Commission dated May 1579, he constituted Rob. King Clerk, to exercise the Office of Commissary in Partibus within the Archdeaconry of Essex and Colchester and other Places.

And about four Years after Anno 1583, December 26. he preferred a very remarkable Man (famous afterward for his faithful and able Management of great Places of Trust pertaining to the Civil Law)

Julius

Julius, afterwards Sir Julius Cafar LL D. Sir Julius To whom he gave the Office of Commif-Cafar. fary and Sequestrator General in the Archdeaconry of Effex and Colchester, and the Deanry of Braughing, Harlow, Dunmow and other Places.

But now let me proceed to a matter that Troubled about created the Bishop some Passion and Dif felling his turbance. He had made a good Fall of his Woods. Woods; and that in fo large a Proportion, and (as it was pretended) fo unlawfully, that an Information was brought to the Lord Treasurer and Council against him for it, as tho' he had made a great Spoil of the Timber and Woods, and wasted the Revenues of the Bishopric. It was informed, that he had felled and fold three Hundred Timber Trees at one Time, and an Hundred at another, and fome more besides at another. Also that a great Number of Acres of Wood were fold at divers Times. allowing to every Acre certain Timber Trees. Tho' this Information was partly true, yet it had more of Malice than Truth in it. But the Bishop upon this was brought before the Council, where the faid Treasurer in May 1579, openly blamed him; holding himself bound, as he faid, fo to do, as he was a public Minister, and with all Plainness and Freedom telling him, that there was a Bishop once displaced for such a Deed. These Words gave the Bishop some Uneafiness, and provoked him to fome Anger, holding himself unblamable for what he had done. E 4

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Writes to the Lord Treasurer about it.

Whereupon coming home he took up his Pen, and in that Heat that was upon him vented his grieved mind to the same Noble Lord, telling him that they were but Indigested Surmises of his wasting the Woods, giving (in a Writing enclosed) to the particular Articles of Accusation particular Answers. Wherewith, as he short, ly told him, if his Lordship should be satisfied, he should be glad; but if not, he would stand to the Justification of his Doings, both in that, and in all other Things. He added, that if he [the Lord Treasurer] thought his Answers were either untrue, or not sufficient to satisfy him, he prayed him to call to him a Gentleman (well acquainted with the Bishop's Doings) and one whom his Lordship judged to be both upright and wise, and of great experience; and to inform himself by him; and if it fell not out, that he [the Bishop] was not too careful a Man of his Woods, and that they were much the better for him then let him lose his Credit with her Majesty, and all their Honours of the Council. But in fine, these Surmises against him he counted but light in comparison of his Grief, as he exprest himfelf, that my Lord Treasurer should have a discontented Mind toward the Bishop of London; whose Friendship he valued above all: and therefore the feeming Estrangement thereof could not but be very afflicting to

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The Sum of the Paper above mentioned, Hu Defence of wherein he endeavoured to clear himself himself. by distinct Answers to each Objection against him, was this: That those Trees which he had given order for the falling of, were not Timber Trees but Pollards. doated and decayed at the Top. Nor was the Number of them fo many as was informed. He acknowledged that in the Years 1577, 1578, and 1579, he fold Sixfcore Acres of Wood by the Arbitrement of the L. Dyer, and Confent of the Tenants, and allowed two lopt and doated Trees to each Acre. Which he would justify to be an Encrease of Wood. For that, for which he had received 300 /, at the next Fall (the Spring being kept) would be worth 5001. And that whereas it was enformed, that the Sales of these Woods amounted to 1000 % he shewed they came but to 600 %. And in the whole, he defired, that it might be confidered, that in these three Years he had paid, and must, to the Queen 1800 %. Besides his House-keeping: Wherein he had Threescore Persons young and old: That he bought his Fuel at Fulham wholly: and that at London and Harnsey he used Coals, sparing Wood: which came to Sixfcore Pounds yearly: In the whole in Fuel 18 Score Pounds. Moreover, the burning of his House (at Harnsey if I mistake not) put him to 200 Mark Charges, And laftly, he was able to prove, that whereas 400 Acres of Wood were destroyby his late Predecessor, and Threescore more

more in his Time, the See was the better

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by 100 l. a Year.

Forbid to fell any more of his Wood.

But in short, this Business of the Wood still depended. For I find that about half a Year after the Queen fent her Letters to to the Bishop and some others to enquire into the felling of those Woods. To which the Bishop with the others prepared their Answer and wanted only to know, whether they should direct their Letters to the Queen immediately, or to the Lord Treasurer, who might inform her Majesty concerning their Answer. And for direction herein the Bishop craved the said Treafurer's Advice. This ended at length with a Restraint from her Majesty: that the Bishop hereafter should take down no more of his Woods.

Endeavours a Commission for Dilapidations.

Now also the Business of Dilapidations came on between our Bishop and the Archbishop of York his Predecessor, wherein also the Archbishop of Canterbury Predecessor to him of York was involved. In the beginning of the Year 1577, he had laboured to procure a Commission for that End: and made use of Secretary Walfingham therein. The Archbishop made his Complaint to the faid Secretary against Bishop Aylmer's Proceedings, shewing the many Good-turns he had done him; and withal the good Promifes the faid Bishop had before his Confectation made him, not to trouble him in this Regard. He also sent up his Servant from Bishopthorp, where he now was, to enter into reasonable Conditions

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ons with Bilhop Aylmer, with which he made Walfingham privy. Who foon laboured with the Bilhop in this Affair to bring Things to an Accomodation. But it could not, or would not be done. And the Reason was, because it was not safe for him to put this Suit to an End by Arbitration. Which Walsingham was willing to take upon him: and the Bishop declared himself to have been willing to leave it to him: but that for the security of his Posterity it must be decided by Law. Which the Bishop signified in his Letter written to him in May.

Therein he fignified, "That he found His Letters to

" himself mervaillously beholden to him for the Secretary.

" his good Continuance and ready Answers of his Matters, that his Man whom he

" fent unto him found at his Hands.

" That the Cause that moved him so earnest- Paper Off.

" ly to urge the Commission for Dilapi-"dations was, that unless he had end by

"Law, he and his Executors could not

" be discharged. Which he was sure, if

" her Majesty understood, she would grant

"him Juffice for his Indemnity. Other-"wife he affured his Honour, he had as

" lieve be without the Bishopric, as to

" dwell still in that danger. That if it

" might be put in Arbitrement, he mind-

"ed to chose none but him, if he would "give him [the Bishop] leave to be so

" bold with him.

Upon this they go to Law. There is a He Sues the Book in the Paper Office confifting of Di-Archbishop.

Wers

vers Sheets of Paper written in Latin, as it feems of the Bishop's own penning, wherein he argued his own Case: and by his many Quotations of the Civil Law shewed himself very well studied therein. It was entitled his Allegations, beginning

thus;

Ad decisionem prasentis Controversia pramittendum est, quod inter alia, que ad Curam & Solicitudinem providi & vigilantis Pastoris pertinent, curare debent sacratissimi Episcopi, ut Ecclesias Cathedrales, alida Adificia ad Episcopatum Spectantia, ab omni ruina & deformitate conservent, ut ruinosa reficiant, diruta & collapsa restaurent. Si enim in privatis Ædificiis Deformitas omnis vitanda est, ac Reipub. intersit, ne Civitas Ruinis deformetur, ut C. de Ædifieis privatis L. ii. & F. nequid in loco publico. L. ultima. & ex. de Elett, c. fundamenta & digno: libro VI. Multog; magis interest omnium, ut Ecclesia, que in honorem & Cultum Dei Omnipotentis ac Fidelium Christi Consolationem; ubi Christi Fideles divina audire, & Sacramenta percipere Solent, ab omni Deformitatis & Ruina labe conserventur, ut notant Doctores in c. 1. ex. de Ecclesiis adificandis, &c.

There is also in the same Place another Book in Latin; wherein he learnedly labours to confute the Witnesses that the two Archbishops Defendents brought to prove the Edifices were left in sufficient Repair, when they were translated. The Conclusion of which Paper ran thus, Ex

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quibus omnibus manifeste patet, non esse, [invalidas] aut insufficientes Londinensis Episcopi Probationes, sed debile & insirmum esse illud Subterfugium in re tam manifesta, & omnium oculis objecta, Probationes nostras tanquam minus concludentes arguere: Cam tamén illi non probaverint se ea fecisse que sacere debebant; & proinde corum culpa bec contigisse presumatur. Juxta L. qui non facit. F. de Regulis juris.

In the Year 1580, a new Review was The Charge of appointed to be taken of the Dilapithe Dilapidations: when they amounted to about dations.

1602 h that is much more than they were when the first View was taken, Anno 1577, the charge being then but 1200 h. The Suit held till 1584, when our Bishop obtained a favourable Sentence. And then the Archbishop of York's last Plea was to get the Sentence qualified and to lay part

of the Burthen upon the Executors of Archbilhop Grindal lately deceased.

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An Earthquake occasions the Bishop to compose certain Prayers. He Visits. His Business with the Lord Rich. His Devise about appointment of Preachers. His Counsil for filling the See of Bath and Wells, and other Sees.

An Earthquake. THERE happened April the 6. in the Year 1580, an Earthquake in London and the Parts adjacent and farther off. Camb. den in his History of Queen Elizabeth writes of it, That it was about fix in the Even, the Air clear and calm, in England on this fide York, and in the Netherlands, almost as high as Colen; when the Earth in a moment fell a trembling in fuch a manner, that in some Places Stones fell down from Buildings, and the Bells in the Steeples struck against the Clappers, and the Sea, that was then calm vehemently toffed and moved to and fro: and the Night following the Ground in Kent trembled two or three days. And the like again happened May 1. in the dead Time of the Night. The Bishop of Lona don was piously sensible of this, and willing to take this Opportunity to call the People to Repentance, that fuch a terrible Providence might have a due Effect upon them.

them. And indeed this Earthquake, together with the present Apprehension of the Nations Enemies, made a mighty impression upon Mens Hearts. The Bishop speedily Frames upon this, while the Matter was warm, Prayers for and the People affected with Fear and Hor- this Occasion. ror, framed Prayers to be used in public through his Diocess on this occasion: having also some Instructions from the Lord Treasurer by the Queen's Order, for the fame: Who fignified, that she would not have any folemn Matter made of it, meaning not to have a Day fet a part through the Kingdom for it; but yet, some ferious Notice to be taken of it in the Public Devotions. In Compliance with which the Bishop had composed the Prayers aforesaid without any special Psalms; but the Pfalms to be read according to the common Order. The Lord Treasurer, a grave and pious Man, fignified his Mind to the Bishop rather for some more solemn Observation of a Day; or at least that all things should be done as much as might be to the Capacity and edifying of the People. But the Bishop in answer, first thanking God for this Lord's Care of so important a thing as the Peoples Spiritual Benefit, did nevertheless take leave to disfent from him for the Keeping of a National Day, because the State of the Time confidered, together with the Malice of the Enemies, who commonly (tho' falfly) upbraided the English Protestants, that they never Fasted and seldom Prayed, he held

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held it requisite without farther delay to give some Order and Direction to stir up the People to Devotion, and to turn away God's Wrath threatned by the Earthquake. But the Compiling of a new Form of Prayer would ask a longer Time. And therefore he thought it would do more good, if the Form already finished were followed. Especially for that the People was then much moved with the prefent Warning: but their Nature was such as commonly to make these Things but a nine Days wonder: Adding, Cità arescit Lacryma, i. e. A Tear foon dries up; and that he might fay, multo citius indolescit Animus, i. e. much fooner does the Mind wear off its Grief, That it were therefore necessary, that Things of this Nature should be done out of hand. But yet concluding that what should seem best to his Lordship, he was ready to follow. But we return to his Dealings with his Clergy.

A Visitation.

In the Year 1580, he instituted an Episcopal Visitation. Which began August 16, in London. And in the Month of November ensuing were divers Articles exhibited by the Archdeacon, to be enquired by the Ministers, Churchwardens, and Sworn Men of every Parish within the Archdeaconry of London; in all the Diocess also, in Places as well exempt as not exempt, according to the special Direction of certain Letters, sent to the Bishop from the Lords of the Queens Privy Council. Which Articles were as follow; and re-

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Imprimis, Whether there be any in Articles to be your Parish, that do refuse to conform enquired of themselves in Matters of Religion, and to come to their own Parish Church, and refuse the Communion. And what be their Names, and of what Condition or Estate they are.

Item, How long they have refused so

to do.

Item, How many of their Wives, Children, Servants, or others, fojourning and abiding in their Houses, do likewise refuse so to do. And what be their Names, and Surnames. And how long they have so done.

Item, For what Cause they have refused

fo to do.

Item, Of what yearly Living in England, or other Value of Substance or Goods, are these principal Persons thought to be in Truth and indeed, and not as they be stinted in the Subsidy Book.

Item, Whether any one, or more, of them have been now already Committed

to any Prison for such Recusancy.

Memorandum, This Inquisition not to extend to any other than such as do obstinately refuse to come to their Parish-Church, and there to receive the Communion.

This Inquisition seems to have been set chiefly for Paion foot upon the Intelligence of the En-pists. crease of Papists. For those crasty Emis-

a faries

faries of Rome took this Opportunity to reconcile as many as they could to the pretended Unity of the Church, while the Eyes of the State were chiefly upon the differing Brethren, of whom it had a great Jealoufy about this Time.

City Ministers cited again.

were equally looked unto. And in the Month of fanuary 1581, there was a Call of the City Ministers to make Enquiry

what Sons of English Gentlemen and orthers, or what Servants were now beyond Seas; And to what Ends they went; Whether as Scholars, or Factors or other-

Therefore from henceforth both forts

wife. And the same Month, namely, fanuary 29, there was another Call of of them into the Consistory by the Bishop

of London, and Ecclefiastical Commissioners. When these Injunctions and Enquiries were given forth. I. No Invectives to

be used of, or against Estates: [that is, This or other Kingdoms, or Potentats.

Some Pteachers, as it feems, being now a Days very liberal of their Speeches both against France and Spain. II. None to

refuse the wearing of the Surplice. III. That there be no diminishing or altering

the Service. IV. Enquiry to be made who did not celebrate the Sacraments together

with their Preaching: Doing the one, but wholly omitting the other. V. Alfo, who

made Alteration in the Rites required to be used in Baptism. VI. Who did not

Catechize the Youth. VII. The feventh Article related to contentious Preachers:

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who Scandalously gave others the Name of Dumb Dogs. VIII. The last related to such as utterly refused to read the Homilies. The Bishop at this Assembly shewed himself somewhat earnest, and said, he would surely and severely punish the Offenders in these Points, or I will ly, said he, in the

Dust for it.

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He had a long and troublesome Business contends with with a certain Noble-man a great Favourer the Lord Rich of the Puritans. It was the Lord Rich, a Puritan, who about the Years 1580, and 1581, had Excercises of Religion after their Way in his House in Essex, one Wright being the Preacher. Who feems to have been the fame Wright with him of Trinity Colledge in Cambridg, and Tutor to the Earl of Effex. both before and at his being at the University: a Sister of which Earl the said Lord Rich had married. These meetings in this Lord's House the Bishop being enformed of, opposed and forbad, and by the Power he had, endeavoured to stop, In his Father's Time, the former Lord Rich, the Bishop had many Storms from him upon the fame Account. And now his Son continued the same Practises in his House. This was come by this Time to the Queen's Ear; that is, that there were Diforders practifed in Effex, and particularly in that Peer's House. Which she angrily took notice of to the Lord Treasurer. Of which he acquainted the Bishop, and withal that it was her Order and Command to him to take Notice of those

unlawful Exercises, and forbid them. The Bishop took this Opportunity, that the Queen might know what Troubles he underwent in this her Service, by the Answer he made to the Treasurer's Letters: therein defiring and intreating that Lord to fignify to her Majesty that he had many great Storms with the late Lord Rich, and that now lately the prefent Lord Rich, and his Bastard Unkle, and another came into his House at Fulbam, to solicite him to licence the aforesaid Wright to preach in his Diocess. But this the Bishop utterly denyed to do, unless he would fubscribe to the Orders of this Church. But that Lord's aforefaid Unkle did hereupon fo shake him up, that he said he was never fo abused at any Man's Hands fince he was born For which he was minded to commit him, as great a Person as he was, but that there were not three Commissioners together to do it according to the Authority of the Commission. But determined that he the Bishop and some of the rest, would call him at their first fitting in the Term. For he confidered, the Queen's chief Commissioner was not so contemptuously to be treated; for faving the Honour of the Prince herfelf; and our Prelats Spirit was as great as the greatest.

He then gave the Lord Rich Warning, that he followed not his Uukle's Counfil in those Matters: and that if he did, he must needs make her Majesty acquainted

with it: and so he meant to do.

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His Endeavour next was to get Wright Wright his their Preacher. But him he could not Preachers come by, unless he sent a Power of Men to fetch him out of a Noble Man's House; for he had charged both Father and Son to fend him unto him: and they promifed they would, but never did. Therefore feeing they of the Commission had done as far as their faid Commission gave them leave, he hoped her Majesty would think the best of their Doings, and not suffer them to be defaced by fuch Busy Bodies, or be grieved with them, the Commissioners, for not doing that which their Authority reached not unto. Two Years he had been thus struggling with them: but he told the Treasurer, that unless they should pull Wright out by the Ears he knew not how they should come by him. These Things were by the said Treasurer communicated to the Queen: and fo the Bishop defired they might in his own Vin-

This Business made such a Noise, and They come bethe Queen so irritated, that it seems Mr. fore the Com-Rich and Mr. Wright aforesaid and the o-affical. ther were had in Examination before the Commissioners in the Month of October. not long after the forementioned Rencountre with the Bishop, which happened in September; and the Lord Burghley himfelf, perhaps by the Queen's special Order. was present. In November they had these Men again before the Bishop and Commission. At this second Appearance great

dication.

Proofs were brought against them [i.e. Rich and Wright concerning their Speech about folemnizing the Queen's Day, viz. November the 17. Against Wright for asking if they would make it an Holy-day, and fo make our Queen an Idol: and against Rich, for foothing and maintaining in very great earnest the same Speeches and others like to them. For this Caufe and for rejecting the Book and many other Disorders, the Bishop with the rest of the Commissioners fitting the 7. of November, committed them both; Wright to the Fleet, and Rich to the Marshalsea; and one Dix another vety difordered Man, and a Violent Innovator (as the Bithop charactered him) was fent to the Gate-house. That he there, and Wright in the Fleet, might exercise their Learning against the Papists who lay in those Prisons, which hitherto they had broached against their Brethren, and against the State.

Writes to the Queen concerning his Doings.

And having proceeded thus far, the Bischop thought good for his better Safety in case of salse Informers, to tell his Tale to the Queen her self in a Letter from him and the rest of the Commissioners. Which he did in January sollowing: And that for these Reasons as he signified to the Lord Treasurer who seemed not so well to have approved of it; since the Bisshop had before desired this Lord to acquaint the Queen with it. First, Because the Lord Chancellor had said, it were better it should be known farther. Secondly, he under-

ftood the Queen knew of it, and had thought that she had heard nothing before of it as from him. Thirdly, Because it chiefly touched her. Wherefore he and the Rest thought good to make her privy to it.

In fine, Mr. Wright having lain in the Wright offers Gate-house till September, 1582, became a Subscription willing to Subscribe to two Articles viz. to his good allowance of the Ministery of the Church of England; and to the Book of Common-Prayer. Yet one thing more the Bishop required of him; which was, that some of his Friends should be bound for him in a good round Sum, that from henceforth he should neither commit in Act, nor Preach any thing contrary to the same. And then the Bishop did not mislike, that he should have farther Favour, so that the Queen were made privy thereunto, whom this Offence did chiefly concern.

Our Bishop was instrumental Anno His Device 1581, in setting on foot a very useful for Preachers. Practice in London, namely, that a number of Learned, Sound Preachers might be appointed to preach on set Times, before great Assemblies; chiefly, I suppose, for the Paul's Cross Sermons; their Pains to be spent mainly in confirming the Peoples Judgments in the Doctrine and Discipline of the present established Church, so much struck at and undermined by many in these Times, and for the Encouragement hereof certain Contributions to be made, and settled on them by the City. This Motion was so approved of at Court, and

by the Queen especially, that Mr. Beal, a Clark of the Council, was fent from above to the Bishop, bringing with him certain Notes and Articles, for the more particular Ordering of this Bufiness, which he and the Ecclefiaftical Commissioners were to lay before the Mayor and Aldermen. Sir Fohn Branch was then Mayor: who, it feems with the Aldermen did not much like this motion, for the Standing Charge it must put the City to. For after much Expectation, the Mayor gave the Bishop Answer, that his Brethren thought it a Matter of much Difficulty, and almost of Impossibility also. Notwithstanding to draw them to this good Purpose, the Bishop had appointed divers Conferences with them: but after all concluded (and so he fignified to the Lord Treasurer) that unless the Lords wrote directly unto them, to let them know it was the Queen's Pleasure, and theirs, little would be done in it: and fo a good Defign overthrown by the Might of Mammon, as he exprest it. But withal he offered that himself and the Rest would, if it pleased them above, proceed farther and do what they could, thinking it Pity so good a Purpose should be hindered where there was so much Ability to maintain it.

His grave Advice for supplying vacant Sees.

The See of Bath and Wells was now in November, 1581, void by the Death of Gilbert Barklay, aged eighty Years. Who by reason of his great Age, and the Affliction of a Lethargy could not be so dili-

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# Bishop AYLMER.

gent as was requifite in fo large a Diocefs, and so inclined to Superstition and the Papal Religion: Which grew the more for want of Episcopal Inspection, and frequent good Instruction. At the same Time the Diocess of Norwich bent much towards Innovation, and harboured fuch as taught Disobedience to the Orders of the Church. Which our Bishop being a Norfolk Man born, the more laid to heart. For these Causes at this Time he seriously bethought himself, how these Things might be seafonably remedied by fit Bishops. And that the Queen's and the Treasurer's Consciences might be well discharged in this Work of fetting Governors over the Flock of Christ, he in a very grave and Bishop-like manner, exprest his mind to the faid Treasurer in this Affair; urging it closely upon him not to neglect fo necessary a Matter, as he would give account to God for it. Advising therefore that Cooper the Bishop of Lincoln a learned and active Man, might be translated to Bath and Wells; Freke of Norwich, less fit for that Place, to go to Lincoln; Young a good Governor, Bishop of Rochester, to be removed to Norwich: and the Dean of Westminster, Dr. Goodman, a Man excellently qualified, to fucceed to Rochester to be held in Commendam with the Deanry. And with what good Reafons he backed this his Advice, and what Deference and yet becoming Gravity, he joined with it, will appear to him that reads his Letter. Thus therefore he accosts that great Counfillor. " Right

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His Letter to the Treasurer for that Purpose.

" Right Honourable and my Singular " good Lord. Forasmuch as I am in Con-" science persuaded, that no Man next to " her Majesty hath a greater Care for the " furnishing of the Church of Christ with " able Men, especially to be Bishops, than you have: Nor any Man more able " to discern and judg of meet or unmeet " Persons for such Rooms; both for your " long experience in the Commonwealth " and for that rare Learning that God hath endued you with; Therefore as one wishing, that the best Jewels may be fought out for the garnishing of Christ's Church, c I thought good to call upon you (tho' I need not) and to put you in remembrance of that I know you never forget, " (unless it be through your great and in-" finite Bufiness) That it may please you " to have a special Ey to the bestowing of " the Bishopric of Bath and Wells. Where " in I will not prescribe, but shew what I " wish, to the Discharge of her Majesties conscience; Which I know of it self " herein is tender, and godly, careful for the great Advancement of God's Glory, and the Profit of his Church. Methink therefore (Pardon me, my good Lord) it were good, if Lincoln were removed " to Bath. Where for lack of a learned Man e reigneth great Ignorance: And Norwich, (who shall never be able to do any great good where he is) to Lincoln; "Where the Diocess is well settled; And « Rochester to Norwhich: Who for his Quickar

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" Quickness in Government, and his Rea-" diness in Learning, is the fittest Man for " that Country that I know; and especial-" ly to bridle the Innovators, not by Au-" thority only, but also by weight of Ar-" gument. And then to his Place Mr. " Dean of Westminster, a Man every way " very fit for any good Place. Who ha-" ving his Deanry in Commendam might " mervellous well ferve her Majesty in " the Room of the Aulmoner. Who now I " know even upon Conscience would be glad " to be with his Flock. And fo I think " all Places would be fufficiently provided " and your Conscience discharged, to whom " I am perfuaded the due looking to this " Matter specially appertaineth; because " you are learned and zealous. "Therefore in God's behalf, my good "Lord, look to it. For truly God will require an Account of your Omission at your hands. Thus hoping you will forgive me this Boldness, I take my leave,

most humbly praying God to bless you " many Years in this State. That we all thereby may continue to tast of the won-" ted Bleffings which God hath poured up-" on us by her Majesties Ministery, and your

" Christian Vigilancy.

Your good Lord hip's humbly to command,

John London. From my House by Paul's, Novemb. 28. 1-581.

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## The LIFE of

But all this good Plot of the Bishop came to nothing: and notwithstanding this ferious Incitement this Bishopric laid vacant for almost three Years after, (a Thing sometimes practifed in this Queen's Reign, I will not fay for the fake of the Temporalites) And then Dr. Goodwin, Dean of Canterbury was preferred to it.

#### CHAP. VI.

The Bishop's Care about the Commission Labours a Remove to Ely.

Several punisht for Inconformity.

T the Commitment of Rich, Wright and Dix before-mentioned, were prefent the Bishop, Sir Owen Hopton, Dr. Clark Dean of the Arches, Dr. Walker, and Dr. Lewen, Dr. Lewis, Dr. Hammond, Mr. Mul. lins, Archdeacon of London and other Commissioners, which ought to have assisted withdrew themselves: which weakned their Proceedings. But at this fitting, fome they had Admonished, and some suspended, (but not many) till they should shew themfelves conformable in allowing the Book.

.Complains of

The Bishop observed how in these things, some Commission and such other as he judged of Importance, ners that absen- but odious, their Collegues did shrink from them, whereby those few that did affist grew discouraged. He thought fit therefore to let the Lord Treasurer know it, and interpose himself in it. He advised that the

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Dean of the Arches, who was very active and affiftant, might be encouraged by his Lordship or the Queen; especially having had little favour from the Court: And the others to be fomewhat touched by his Letters for their Absence. He feared that within a while in fuch Matters of Displeasure, they should have but few to joyn with them. The Recorder, Mr. Fleetwood, in the Term time feldom or never came amongst them. He also propounded to have fome other able and couragious Men to be joyned with them, as Dr. Dale, Dr. Forth, Civillians, and the Chancellor of London. For he shewed how he saw that other Men in weighty Matters, flipt the Collar.

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At the aforesaid last fitting of the Com- Apparitors missioners they made an order, that the employed on Archdeacons, Commissaries, and Officials Sundays. should send their Apparitors from place to place every Sunday, to fee what Conformity was used in every Parish, and to Certify. These proceedings the Bishop prayed the Treasurer to impart to the Queen for her better Satisfaction, and to understand farther her Plefure in the fame. Which he thought would not be amiss to be done.

In the midft of their Busines in the Month The Lord Treaof December 1581, that the Bishop and his surer sends Collegues might not do any thing to cre- Cautions to the ate more Displeasure against them and their Bishop. Commission, and that there might be no Occafion of appeling from them, the Lord Burghley sent Dr. Lewis Master of the Requests to the Bishon to advice him, not to med-

dle with many Matters by vertue of their Commission, but such only as concerned Religion. Which Direction mixed with so much Wisdom and Moderation, and proceeding from so great a Counsillor, the Bishop received in very good part, and to demonstrate what a grateful sense he had of it, he dispatched his Mind in these Words, viz.

His Answer shereupon.

"That he aggreed with his Lordship in " Judgment, as one by whom he had e-" ver defired to be directed, and would " be still, if it pleased him to grant him " that favour that he might. For his Wif-"dom, Zeal, Experience, Learning and " Godlines (he thanked God) he account-" ed to be fuch, and himself in all such " fo mean, that he would think himself " happy to be directed by him. And therefore my good Lord (as he added) do but " let me in fuch Points know your plea-" fure, and by God's grace, I shall be as " ready to accomplish it as any whosoever " either love you or honour you. And fo the Lord pour his rich Bleffings upon you and yours to his Glory, &c.

The Bishop the great stay of the Commission

It was still the Bishop that moved this Body, the rest being ready to slip away from the Work, had not he still appeared, and acted vigorously and carried the Commissioners along with him. For he was absent but once by reason of a pain in his Eyes, and there was no sitting, to the great murmuring and charges of the Suitors. The Civil Lawyers that were of the

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Commission neglected the Public, and lookt after their private Affairs, where their Gains most lay. But the Dean of the Arches and Hopton, who was Lieutenant of the Tower, continued very diligent. And the Bishop on these Considerations moved the Lord Treasurer to write a Letter to the Register, a little to touch the Slackness of the Commissioners, naming none, and giving some Commendations unto Dr. Clark and Sir Owen Hopton, who only were painful. And that his Lordship would hereby greatly farther the Service.

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And indeed by his Diligence and Patience The success of he was a great Instrument, in Obedience his Pains. to the Queen, to quel and take down these Men, who fet themselves against the Ecclefiaftical Order; notwithstanding all their Endeavours and Interest at Court against him. Which he remembred to the Lord Treasurer as a good Office that he had done, for which the Queen he reckoned ought to favour him, and not to give ear to every Information given against him, and the Commissioners; but to consider into what peaceable Tranquillity, God by his poor Service, as he faid, had brought not only London, and the whole Diocess but also the most part of England, since he came to that Place. Whereby he had, as he thought in his Conscience, rather deferved her gracious Favour than Discouragement. For on the other fide he expreffed how he was hated like a Dog, and was

was called The Oppressor of the Children

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Meets with Troubles at Court.

By this it appears that he laboured at this Time under some Discountenance at Court, the Puritans commonly raising a Dust there against the Bishops that favoured them not. Aylmer had indeed a Cause depending now before the Queen and Council, upon some Complaint as it feems for a pretended injuring of the Revenues of the Bishopric by felling great Quantities of Wood, This was in the Year 1581, these Accusations were mixt with much Falshood, creating him great Trouble. But the Lord Burghley here stood his Friend to the Queen, and fluck to him heartily. Which Kindnes of his fo overcame the Bishop, that he could. not fufficiently expres his Gratitude; Writing thus to him; " My good Lord, I cannot but honour you for carrying your felf " with so great Equity before her Majesty " in my late Cause. You have so won my " Heart (tho' God is my Witnes you had " it before) that you shall be the Man to whom I will trust (under God) whom I " will only choose for my Judge in all Cafes, and honour as my most noble Friend at all Times; and in some part be thankful, as I may, but never as you deserve. Thus did this good Man's Soul run out, as tho' it had been melted down with the feafonable Kindnes of this Noble Person; whose Uprightnes was fuch, that he used not to favour any, but those whose Innocency or other Circumstances required it, But

But the Bishop plainly saw how lyable he Labours a Rewas to these Troubles while he remained moves Bishop of London, and how subject to the Inconvenience of flanderous Tongues and malicious Informations, which had too much ear at Court: The Labour and Attendance also of the Commission was too heavy for him, now become old. Wherefore he endeavoured long for a Remove to another Dioces. Which he had been Harping upon ever fince the year 1579. For then he was earnest with the Lord Treasurer to procure him a Translation either to Ely or Winchefter. But because the former hung upon uncertain Points (Bishop Cox of Ely being yet alive, and there being a Defign to take away fome of the Revenues of that See, to which the Bishop Incumbent was to agree) therefore he chose to decline that; and disclosed his Wishes unto the Treasurer, that Dr. Day the present Bishop of Winchester might be removed to London, and he in his Room to Winchester; and that his Lordship should find him as thankful as any that ever received Benefit at his Hands. that being fo near he might affilt the Bishop of London, which peradventure would be some Ease to him, and not unprofitable for the Ecclefiastical Government.

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But afterward his Eye lay chiefly upon He hath the Ely, (the Change with Winchester it seems Grant of Ely; not being to be expected.) He had in the languishing time of Cox Bishop of that See, made Interest with the Lord Treasurer to be invested in it, when the present in-

cumbent should dy. And as for this Suit which the Treasurer made for our Bishop, the Queen granted it: and so Secretary Walfingham told him. Therefore the good Bishop of Ely being dead, two Days after his Death, that is July 24,311 81, the Bishop dispatched a Letter to his beforementioned Friend at Court to promote now his Remove, having certain News of Coxe's Departure. "And he thought fit now, as he wrote, to remind him, that as by his Lodship's only means he had at her " Majesties Hands, then a Yea, so by some finistre Working her gracious Favour were not turned into a Nay. He ad-" ded, that he would not feek the Place " as he did, but that he found in himfelf fome Imperfection in Body and Mind, 4 being then Homo Sexagenarius: and that " he found in himfelf, that within a short " time he should never answer her Ma-" jesties Expectation, nor his own Conscience, in that Place of Service which hitherto had been fo tedious, that he " hoped her Majesty even of Justice would " recompence him, tho' not with Gain, wet with Eafe in these his crooked Years. It was about this Time that the Queen was in the Mind to remove him to Worcester, and in his Room to have preferred Dr. Riebard Bancroft, Archbishop Whitgift's Chaplain, an active Man, and made much the of in the Ecclesiastical Commission. But whatever the Matter was, this came to nothing an arbumin of ar holle He Japan .

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He continued Soliciting this Busines till Solicits his Re-April 1582, when he begged of the afore-move to Ely. faid Lord a Remove upon Account of his Age, and the Greatness of the Business of London, much fitter for a younger Man than he. The faid Noble-man had ftirred in this Busines for him; and now he entreated him that he would finish that which he had fo favourably hitherto followed: Delirous to be delivered of this Helaoy Burthen, as he called it, of London. The Bishopric of Ely had been now void for a prerty long Time; which he was contented to fucceed into. He defired now in the Beginning of the Year; that the Business might be finished, fince he once had the Queen's Promise for it. He pleaded, now was the Time for him to fettle himfelf for his Provision either here or there? Which must at this Time be confidered of both for the Successor's Commodity, and his own. He added, how this enfuing Summer would much hinder the State of that Living, both the Parks and elfewhere! And he heard that great Swarms both of Papifts and of the Family of Love did daily encreafethere, for lack of one to look unto fuch Diforders. But alas! thefe were not fufficient Reasons to fill that vacant See while there wanted not Men about the Queen that suggested to her the ample Revenues of it. And Bishop Aylmer seemed not to be for their turn; that is, to fubmit to the Alienation of fome of the Lands and Lordships of it. So that however he called

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called this his long lookt for Suit, and thought it now upon a Dispatch, yet he was deceived. A super syometric brod bight

Solicits again the next Year.

But still he gave it not over; for in Odober the next Year I find him labouring with the Treasurer in the same Cause: Who furthered it again with the Queen, and got some good Probability of it. So that the Bishop hung in suspence, and could not fettle to make his Provisions in any Place. He pleaded again his Years, and that that Place of London had need of a younger Man than he was. And at laft he was fo near his defired Remove that his Come d'elire seemed only deferred a little, because he was concerned in a Commission for the Reparation of Paul's, which by his De parture thence might probably receive fome Hindrance; and because the Queen's Audit for the Temporalities of that Bishopric of Ely was at hand. But the Bishop answered. that as for the First, the Action would follow his Person; and that it was to be answered at Ely as well as at London. And as to the Second, that the Audit would be past before he, could do his Homage; and so the Congé d'elire could not be Hindrance to that. But this Bufiness still stuck; and finally came to nothing.

Wed with Hope. However he was always fed with Hope to fucceed at last, calling it therefore his long lingring Hope. For in June 1585, the Lord, Treasurer sent him Word by a certain Lord, that he had it in his Mind and purpose to purchase him some more ease in his tl

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his Old Years; adding many favourable Speeches concerning him. Which revived again in him the Sense of this great Man's Honourable Countenance towards him ever fince he came to that Restless Sea, or Euripus, as he chose to call his Bishopric, and the constant continuance of his Favour and Furtherance, in that long lingring Hope of his, which his Lordship and some other of his Friends had divers times set on foot for him.

It was mentioned a little above, that Troubled again our Bishop had a Busines depending at by Informers.

Court concerning some Complaint made against him, for embezzeling his Woods. Which was the fecond Time these Informations were made to the Councel or Star-chamber against him. Of which nevertheless he had a Discharge, and the Lord Treasurer shewed himself therein his greatest Friend. The great Informer now against him was one Litchfield a Court Musician, who was the Informer of cutting down of the Elms in Fulham. But the Bishop was so confident of his own Innocency in this Bufiness, that he prayed the Lord Treasurer, that he would procure, that he might answer any Adversary he had: and he doubted not, but he should clear himfelf. Indeed for his lewd Officers, which he had then in Suit, he could not fo well answer. The Woods in the Park were better than they were before his Time. And for the out Woods he did his best (both by Suit of Law, and by diligent H 3 looking

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looking to them) to meet with the Outrage of the Borderers: who indeed had fought to spoil them, so much as in them lay. And in Truth a great Share of that Timber that had been felled fince his Time was done by the Wood-wards. Who haing by his Predecessor a large Grant of Fees by the Name of dead Trees, Starveling Trees, Sear Trees, and fuch as were in decay, carried away all the Timber there. For as he, fince her Majesties Restraint. had not felled nor fold one Tree, fo under the Terms aforefaid the Woodwards had carried away above an Hundred, which were good Timber Trees. For indeed there were few or no Timber Trees then within his Parks, but either Sear, Starveling or half dead. Therefore by the rigor of his Patent the Woodward should have all and the Bishop none, by reason of the Prohibition: Whereas neither Law, nor Conscience, as the Bishop himself argued, could otherwise interpret his Grant, than that he should have Fire-Wood only, and no Timber. But the Bishop had not only this wrong done him, but all was laid upon his Neck, tho' it were other Mens Faults. So that in fine he defired to come to his Answer against any Man, that should take upon him to charge him. And as for Litchfield, in truth he wanted rwenty Timber Trees, and requested them of the Bishop. But the Bithop refused to give them: which if he had granted, as he plainly told the Treasurer, it would have ended all this Matter. But this Man foon after died. He

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He it was that blazed abroad the report The Elms in of the Bishop's felling of the Elms about the Fulham. Palace at Fulham: But it was a shameful Untruth. And how false it was, all the Court Admonit, to the knew, and the Queen her felf could Witnes. People of Engl, For the had lately lodged at the Palace there; P. 56. where she misliked nothing, but that her The Queen lodg-Lodgings were kept from all good Pro-es at Fulham, spect by the Thickness of the Trees, as the told her Vice-chamberlain; and he reported so to the Bishop. And Dr. Pern, Dean of Ely, being at a great Man's Table foon after, and hearing much railing Difcourse against the Bishop for his felling the Elms at Fulham, asked one of the Company, being an antient Lawyer, how long the Elms at Fulham had been felled. some half a Year ago, said the Lawyer, Then replyed Pern they are mervailoufly grown in that Time. For I affure you, I was there within these four days, and they feem to be two hundred Years old. And then he took occasion likewise to repear the Passage mentioned before, how the Queen complained of her Prospect hindred by the Trees. And therefore that Story that commonly went, and is mentioned by Martin Marprelate. and Sir John Harrington, is false: namely, That Madox should Brief View, tell the Bishop, That his Name was Elmar, but it might well be Mar-elm, for that he had marred all the Elms in Fulham. For Madox who dwelt at Fulham well knew that the Elms were not felled at all; or perhaps but two or three of H 4 the

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#### CHAP. VII.

The Bishop Celebrates the 17th of November, Slandered. Papists have Mass in Prison. Goes his Visitation. Suspends one Huckle, Suit with his Predecessor for Dilapidations. Thomas Cartwright taken up.

BUT now let us look a little back, and observe some of the Bishop's Doings in the Dispensation of his Office, and in other Matters that befel him in the Years

1583, 1584, and 1585.

The Queen's Day Solemnized at Paul's In the Year 1583, the Queen's day, that is, the 17. of November, fell on a Sunday. Which the Bishop resolved to celebrate with all the becoming Solemnity that so great a Mercy as her access to the Crown deserved. Therefore he obtained the Favour of Whitgist Archbishop of Canterbury to preach that Day at St. Paul's, and that the great Lords of the Court might Honour the Auditory with their Presence, he invited them after the Sermon to dine with him: viz. the Lord Chancellor, and the Lord Treasurer Burghley, the Earl of Leicester, and other great Personages.

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In the beginning of November divers of His Enemies. of the Council defired to speak with the flander him. Bishop, that they might be better informed about his Matter, (that is, somewhat that his Enemies had accused him of.) And in the Issue he found at their Lordships Hands great Justice with honourable Favour: and fo came off with much Reputation. But however, this Appearance before the Councillours gave occasion to the Faction to boaft, and to bruit abroad that the Bishop of London was called before the Council. and there chidden, and what not; as tho this had been in respect of his severe Actings in the Commission. However false this was, the Bishop being a Man of a Stout and somewhat hasty Spirit, was inwardly vexed; and thought this Talk arose partly from his being before fo many of the Councel: which made the Matter look fomewhat criminal on his fide. There- His Request fore for the future to prevent any fuch hereupon. Surmises he prayed the Lord Burghley, that hereafter, if there should be occasion, he might be called before him, and some one of the Council; or elfe he must, as he faid in some heat, with their good Lordships Favour, give over sitting in the Commission: And moreover wished earnestly that the Archbishop were in the Commission: for he for his Part was deadly weary. Accordingly the Commission was renewed in December, and the Archbishop put in to help to bear the Burthen, Removes much pradified

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Papists in Prifon pervert many,

The Bishop was troubled at this Time with Popish Priests and Jesuits, who lay in the Prisons in and about London, and especially the Marshalfea, being now replenisht with these dangerous Underminers of the quiet State of the Realm, and Difowners of the Queen's Supremacy. Thefe, tho' by the Laws they were lyable to the Death of Traitors, yet the Queen cared not to spill their Blood, but rather to keep them up in restraint from doing mischief abroad, by their Massing and suggelting evil Counfils against Religion and the Queen's just Authority. "But tho" they were thus in Hold, under an easy Confinement, they followed their appointed Busines, commonly saying Mass, and inticeing the Youth of London unto them, to the Bishop's great Grief when he understood it; and especially that they were daily reconciled. One of these, named Hartly, was more bufy than the rest. Whom he therefore thut up, and laid Irons upon him, till he should hear from above what Course to take hereafter in this Matter.

Visits.

Our Bishop's Triennial Visitation happened this Year, 1583. Fune the 21. he Visited his London Clergy at St. Paul's; where Dr. Walker one of the Archdeacons preached. Then was required of them generally a new Subscription. That which he discovered this Visitation, among other Things that were faulty, and required Correction, was the practice of the Commutation of

Complains of was the practife of the Commutation of Commutation of Penance; much practifed in his Diocese by

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by Chancellors, Commissaries, Officials, Registers, even to the very Apparitor. And these Commutations were so many and fometimes to Itrange, that he feared it would be a means to let in all manner of Vice; which like a Floud (unless prevented) was in danger to overspread the whole Realm: specially the Wealthier fort, who might be as bad as they pleafed, when they should think they might be saved from punishment by their Mammon. And this was done notwithstanding a late Convocation had exprelly ordered, that there should be no Commutation of Penance without the Bishop of the Diocese his Privity. in this Abuse even the highest Courts Eccleliaftical were not clear.

Of all this the Bishop, being now at Had-His Advice for ham in Hertfordshire, (as it seems in his the Reforming Visitation) informed the Lord Treasurer, thereof.

and for the redressing of this Eyil, delired the faid Lord, together with the Council, to direct their Letters to the High Commissioners Ecclesiattical: That where in the last Convocation at the last Parlament, Order had been taken by the Bithops of the Realm then and there aftembled, that no Commutation of Penance should be made without the Bishop should be made acquainted: (Which Thing was not at all objerved) therefore their Lordthips Pleasure was, that the faid Commissioners should examine all manner of Ecclefiaffical Officers, what and how many Penances they had commuted and changed within within fix or feven Years past. The benefit whereof, according as the Bishop propounded it, might be, that these Commu. tarions being refunded, (which he concluded to be very confiderable,) should go towards the Reparation of the ruinous Church of Sr. Paul's: "Which would well help to make good a good Piece of it. And befides, by this means all Ecclefiaftical "Officers, would, as he faid, he more " precise in bargaining for Sin, and all Sin-" ners would be more afraid of Punishment: "God's Name would be less dishonoured, and the Chief of the Clergy, which were therein most blamed, should, he hoped, " shew themselves of all others to have least Gain: Or else let them bear, said he, the " Burthen of their Deferts. This Letter was writ in July. Thus honeftly and difcreetly did our Bishop advise for the Cure of this Corruption of Discipline. But what Effect it had I cannot fay.

Silenceth a dangerous Minister, In the foresaid Visitation the Bishop silenced one Huckle a Minister in his Diocese; a Person who it seems before, for divers Years past, had been complained of in his Archdeacons and Commissaries Courts. He was a busy Man, transgressing the Orders appointed in the Church, and an Enemy to the Peace of it; an Impugner of the Book, and a gatherer of Night-Conventicles, and more lately a busy Disputer against Athanusius his Creed. Him therefore, when the Bishop himself could not reclaim him, he suspended from his

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Preaching. And he declared that he was the more in fear of him, because he was but an indifferent Scholar, and fo the more eafily carried into Errour. But notwithflanding, this Man, after having laid sometime under Sufpension, got Friends at the Council-board: Who in May 1584, fent their Letter to our Bishop to restore him again. But he shewed himself herein a Man not to be warped from doing his Duby any Authority. For with all Deference making his Answer to the faid Letters he shewed them what the Man was, according as was faid before, and therefore how dangerous to be re-admitted to his Office. And finally, that he hoped their Lordships would permit him to use his Discretion in ordering such Offenders, unknown to them, but much complained of to him. But that he might avoid displeafure he applyed to the Lord Treasurer, who had been absent from the Council, letting him know what he had done, that if occasion were, he might interpose a seaionable Word in the Council, as he knew he would do in all Matters of Justice and Equity.

George Giffard Minister at Malden was Another sufalso about this Time. (viz. in the Year pended by him; 1584) suspended from Preaching and Ad-viz. George ministring the Sacraments: for refusing to fiffard, Minisubscribe the Articles, which all the Clergy were obliged to subscribe to, there being

some Things in the Book of Common-Prayer which he was not persuaded of to

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be aggreeable to the Word of God. Information also was given against him to the Bithop, that he taught Disobedience to Magiftrates, used Conventicles, and secret Teachings, and divers other things worthy of fharp Reprehension. This Man was a great and diligent Preacher, and much effeemed by many, and of good rank in the Town; and had brought that Place to more Sobriety and Knowledg of true Religion. Infomuch that many of his Hearers obtained from the Lord Treasurer a Letter to the Archbishop of Canterbury in his Behalf. But the Archbishop shewed the faid Lord, that Giffard was a Ring leader of the Reft, and that he had reecived certain Complaints against him, to the Answering whereof they of the High-Commission did intend to call him: and that his Deferts might be fuch as would deferve Deprivation. And therefore he thought it not convenient to grant him any farther Liberty or Release of his Suspension. until he had purged himfelf. The Bishop of London also had fent the Archbishop an account of certain Crimes charged upon him, wherefore he had fufpended and reftrained him: which the Archbishop also fent to the Treasurer. This happened in May 1584.

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It was not long after, that Giffard was brought to answer before the High Commission: and his Accusers were heard the and he in his own Vindication, by certain tor discreet Men appointed by their Letters true

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But this was not the End of this Preach-Sufpended a ets Troubles. For upon fome new Com-gain. plaint he was a fecond time Suspended. Then a long and large Petition was put up to the Bishop in his behalf, signed with the Hands of two and Fifty Persons: whereof two were Bailiffs of the Town, A large Testitwo Justices of the Peace, four Aldermen, monial of him fifteen head-Burgesses, and the Vicar of the by his Auditors. Town. In their Petition they shewed, how the former Accufations appeared to false that his Lordship had fet him at Liberty to preach after a Sufpension: that they themselves and many others had been noutished and strengthened in many good Graces by his Doctrine; and that the outrage of many notorious Sins, commonly practifed before his Coming, was abated and supprest, to the great Glory of Almighty God, and the Comfort of their weak Confciences: that it was the profane and wicked Sort, that ceased not in their great Rage and Malice both to his Person and Religion, to accuse him in flanderous and unjust Reports. And therefore, that they could not but in a godly Charity towards the Man, and for the better Information of his Lordship, soundly and rightly to judg. of him and his Cause, to certify him, that neard they and many others of his usual Audiertain tory never received from him any other but etters true and found Doctrine to their Judg-

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montal of him by his Auditors

ments; and that he always in Preaching and Catechizing taught outward Obedience to Princes and Magistrats; That he preach ed and Carechized in no other Place than in the Church. That he used no Conventicles, and that in his Life he was modest. discreet and unreprovable. By which good and gracious means there was wrought a godly Conformity of the People, to the great Benefit of the Town, and of the Church of God.

And to confirm this their Report to be true, they reminded his Lordfhip, how the fame Giffard their Preacher was convented before him and others the Queen's Commissioners not long fince upon these and other like Accusations, none of which his Accufers could prove to be true. And that he, the faid Bishop restored him to his preaching. And therefore they most humbly begged, out of that godly Care which they hoped to find at his Hands, for the benefit of their Souls, that he would vouchfafe them his Restitution. This Giffard, howagainst Barrow. ever he were a Puritan, wrote very well a-

Giffard wrote

Bishop restored him. Here it comes in place to relate the Iffue of a Lawfuit, commenced between this Bishop and Sandys late Bishop of London,

gainst Barrow, and the Separatists, and

the Pleas and Pretences urged by them for

with-drawing from the Public Communi-

on of the Church. I cannot proceed farther in relating the Issue of this Business,

but conclude, it appearing a Slander, the

Cafts Archbifhop Sandys for Dilapidati-

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now Archbishop of York: whereof mention was made before. It was for Dilapidations of St. Paul's Church. The Suit was great, long and chargeable. At length the Queen, who had a great Care of Paul's, granted a special Commission for the Examining and proceeding in the Matter. And in the Year 1584, the Archbishop was cast by Sentence of the Judges Deligates, to pay to the present Bishop 900 or 1000 %. for the repairs of the faid Church. And this was the Sum Sandys's Predecessor in the See of London, viz. Archbishop Grindal, had allowed him for his Dilapidations. But after Sentence the Secretary, who was one of the Deligates was for a Delay of the Execution for a Time, upon pretence the fame was not just; and laboured that the Archbishop might obtain another Commillion for a new Examination of the Matter, before the former Sentence were executed. And that because the Archbishop did pay a Quarta. To this the Bishop ur- His Reasons as ged many things. " As that the Authori-gainst a new ty of a Sentence being once given might Commission, " not be called in Question by the same

"Judges, neither by any other, but a Su"periour Judg. For that when Sentence
"is once given, the Law faith, Quod Judex
"fundus est Officio suo: and hath no other
"Thing to do but to execute. Other"wise there would never be an End or
"Certainty of any Suit: but that the
"Authority of Judges would be eluded:

and the Travail and Cost of the Parties

a distant

" utterly loft. That the Judges in this. Case might not stay Execution upon pretence that the fame is unjult, or upon Colour that the Archbishop might obtain another Commission for a new Examination. For that it was not likely, " that the Queen would grant a new Commission in this Case: because the fame had not hitherto been granted in any like Case. And that if there were any Hope to obtain such Commission, yet the former Judges ought to proceed to " Execution of their Sentence, until Such "Time they were inhibited. That Learn-" ed Writers did fay, that the denying of " this Execution was a Contempt to the "Superiour that Committed the Cause, an " Injury to the Party that fought for Exe-" cution, and charged the Judges which 6 fo denyed Justice, to answer all such dammages as the Party fultained for " lack of Execution. Moreover, that the Judges Deligates in deciding and de-" termining the Matter had used great " Pains, Travail, and Diligence, to understand the Truth both in Fact and in " Law: And after great and long Delibe-" ration had given a just, discreet and indifferent Sentence. That whereas Mr. Secretary made a Scruple of Quarta, the "Truth was, the Archbishop paid not atter the Rate of Octava nor Duodecima. That it was Strange that the faid Secre-" tary who was not learned in the Laws, hould flick and swerve from the rest of " his

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" his Collegues; feeing he had given Sen-" tence joyntly with the rest. Farther-" more, that the Bishop of London and " his Executors should be charged for e-" ver with the Sum of Money that was " adjudged by the Sentence, as with that "which he had received, or might re-" ceive; and could not any way be dif-" charged against the Church or against his "Suceffor, but by employing the fame " upon the Chruch. And that even then " the Commissioners for Paul's by their " Letters to the Bishop did earnestly urge "present Payment thereof to be made. "That the Decays of the Church were " fuch as required speedy and present Re-" paration. Yet after all this, the Bishop offered that if the two Archbishops (who had been Bishops of London before him) would bear him harmless, he would. be contented to hold himself satisfied.

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The Bishop and the other Ecclesiastical The Bishop de-Commissioners were inclined to release out fires the Judgof Prison certain Popish Priests, whereof Judges concernthere were not a few now in Cultody: ing certain Paand that as it feems by fome Intimation pifts. from above; being unwilling the Rigor of the Law should take place upon them. But the Bishop doubted whether they might lately extend this Favour to them. And therefore the Opinion of the Judges was required in this Matter. This was in the Beginning of the Year 1585, when it was delivered by the faid Judges in the Star-chamber, the Lord Chancellor and the

ment of the

the Lord Treasurer present, viz. That they, being upon Condemnation according to the Statute in Execution for the Queen, the Commission had no more to do with them.

Yauce a Popish Priest. It was not long after, that the Bishop had one Vauce an old Popish Priest and divers others of that Order before him. whom the Commission found guilty and obnoxious to the Law as Criminals, and so in danger of Death. In the behalf of this Vauce, who was not fo bad as the rest, the Lord Treasurer had interceded with the Bishop for his Deliverance. And the Bishop pitied the old Fellow, as he called him, who was not the worst, tho' bad enough. But yet dared not to take upon him to deal with him or any other in the like state, for their Liberty, remembring what the Judges lately had declared in the Star-Chamber. And fo he fignified back to the faid Treasurer. And that therefore it lay before him and the rest of the Lords of the Privy Council, and thence it must come, and not from them of the Commission.

Takes up Cartwright the Puritan. Thomas Cartwright in these Days was the chief Head of the Puritan Faction: a Man of a bold Spirit, and a running Pen. He had writ some Books against the Hierarchy established by Law in the English Church: Whereby he had given great offence, and made himself obnoxious to the Laws. This Man Bishop Aylmer had lately taken and committed to Prison. Which according to his constant Practise, he acquainted the Lords with by the Clark of the

Council.

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Couucil. And thinking to decline thereby Displeasure from himself or the Commission, he took him up by Warrant from the Queen, who in Truth was incensed against him. And he sent the Lords Word that he did it by her Order. But the Queen took this in evil part, and was very Angry that he used her Name to the Lords. This the good Bishop took to heart, and thus made his Complaint to the Lord Treasurer his constant Friend, expostulating with him for what he had done, and begging his Endeavours to appease the Queen's Indignation.

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"I understand my self to be in some The Queen of Displeasure with her Majesty about fended with

" Mr. Cartwright, because I fent word hims

" to your Lordships by the Clark of the "Council, that I committed him by her "Majesties Commandment. Alas! My

"Lord, in what a Dilemma stood I, that if I had not shewed that Warrant, I

" should have had all your Displeasures, "which I was not able to bear: and using

" it for my shield (being not forbidden by

"her Majesty) I am blamed for not taking upon me a Matter wherein she her self

" upon me a Matter wherein the her felf would not be feen. Well, I leave it to

"God, and to your Wifdom to confider in what a dangerous Place of Service I

" am. But God whom I ferve, and in whose Hands the Hearts of Princes are;

" as the Rivers of Waters, can and will turn all to the best: and stir up such Ho

" nourable Friends as you are to appeale

her Highness Indignation.

3 Pethap

Charged unjustly to have spoild the Bithopris.

Perhaps the Bishop's Enemies took their Opportunity now to buz in the Queen's Ears Slanders and Misreports against him. Whereof one was that he had spoiled the Revenues of the Bishopric. And how he was noted for this, she bad the Archbishop of Canterbury let him know from her. This was in August. Apprehending well how this tended to his great Discredit, and knowing his Innocency herein, and the good Service he had done in Truth to the Bishopric, he drew up a brief Note of Particulars; which he communicated to the Treasurer, and to some other Persons of Honour his Friends, to shew that he was fo far from impairing the Bishopric, that he had bettered it in divers Respects: and that fo it would eafily appear, whenfoever the Matter should come to Trial, that he had by no means diminished it, but encreafed it confiderably. And he applyed to the faid Treasurer befeeching him even in Equity to weigh what wrong he had fultained by fuch Reports, and as occasion should ferve to let her Majesty understand that all was not true that had been reported.

In the Month of October following, another Busines fell out to our Bishop, by the Instigation of some troublesome Perfons unknown, which created fome Controversy between the Queen and him. But herein the Bishop shewed himself a true Friend to his poor Clergy, and withal a tight Maintainer of the Rights of his Bi-Mopric. The Case was this. One House-

Queen and him about a Vicarage.

A Controversy

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man, Vicar of Canwedon in Effex for thirty Years, was complained of to the Lord Treasurer and other the Barons in the Exchequer-chamber, at Mr. Atturney General's Information, for a supposed Intrusion and wrong holding the faid Vicarage from her Majesty. The Vicar applies to his Dioce-Who having examined his Antient Records, found that his Predeceffors, the Bishops of London from time to time for two hundred Years agone and more, had fome Interest in the Patronage of that Vicarage by Nomination: and now belonged unto him. Wherefore he engaged himfelf in this Affair, and fignified to the faid Lord Treasurer his Right by his own Letter. And that he was enformed by Learned Counfil, that the faid Suit or Complaint could not by Law be held or maintained there before him the Lord Treasurer, but was to be returned by Trial at Common Law, where all Matters of like nature had usually been heard and determined. Therefore taking the Case upon himself he moved the said Lord, that he might find fuch Favour (if, as he added, by Law or Justice it might be) that he would either difmiss the Vicar absolutely from his Lordship's Court of the Exchequer; or elfe, that he would return him with his Cause to the Common Laws of the Realm. "Where, faid the "Bishop, he for his Possession, and I for the Right of my self and of my Succes-" fors in the Patronage of that Vicarage, " may use such Defence as the Law doth e permit us. 14 Another

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A Preshytery set up at Hat-

Another thing happened in this Year 1585, that gave fome Concern also to our careful Bishop. It was a Presbytery set up within his Diocese at Hatfield Peverel in Essex. The Head and Teacher whereof was one Carew. Of him and his Congregation fuch Information was brought to the Bishop and his Fellow Commissioners, that they could not but fummon divers of them, and after Examination commit them. But before their Commitment he repaired to the Lord Treasurer's House at London, and acquainted him with these Persons, and their disorderly Principles and Practises. Whereat he replyed in one or two fhort Words taken out of the Scripture, Habetis Legem, &c. Whereby he seemed to think them worthy of the Commissioners Proceeding Enormities and with them. For as for Carew he took upon him to preach without Authority, nay, against Authority: but this was not all, but he contemned all Ecclefiaftical Cenfures; he was elected by the People, and practifed a Presbytery. He defaced the Book of public Prayers and Administration of the Sacraments. He utterly denyed that Article of the Faith, that Christ descended into Hell. He held to the Bishop's Face, that the Queen had no Authority to make Ecclefiaftical Laws. He maintained, they must continue in Division, because Christ faith, Non veni mittere Pacem, sed Gladium. i.e. I came not to fend Peace, but a Sword. He put several good Gentlemen and others from the Communion, when (as the Bishop

Itrange Do-Etrins of their Preacher.

wrote in his Letter to the Treasurer about him) there was more need to allure them to it. He ignorantly and heretically held against the Bishop, That the Soul of Man was of the Substance of God: and so consequently that it was infinite; and the Soul of the Reprobate being damned, the Substance of God should be damned, with infinite such other Errors, as the Learned Bishop shewed him, whereinto he fell through Ignorance and Arrogancy. Nor could he speak three Words of Latin. As for his People, he had brought them to that Point, that they faid, even at Baptism, that it made no Matter for the Water, so we have the Word. And divers of them denyed to joyn with the Congregation in praying for the Queen, and irreverently Sat with their Heads covered in Spite of good Order, when others kneeled and prayed for her.

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The Noise of these Men was so great, His Dealing in the Parts adjacent, that the Earl of Suf- at Hatfied. fex who lived at New-Hall, not far off, fignified to the Archbishop of Canterbury their great evil Example. After these Innovators were committed, the Archbishop and the Bishop took care to send down Preachers to Hatfield, and one to read the Book, according to the Law. And however greatly they had offended, they were offered to be bailed upon these Conditions: That Allen, the Lay-man would not disturb the Preachers that were appointed to preach here, nor disquiet the Minister in reading he Service; and that Carew preached no more

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more in his Diocese without Licence. But in Fanuary these Persons had the Confidence to make their Complaint to the Council against these Proceedings, according to their Custom: and some Friends they had there. This when the Bishop understood, he wrote to the Lord Treasurer, who now feemed with others to shew them Fayour, importing, That they were committed by a great Bench, both of Divines, Civilians and Common Lawyers. That if his Lordship understood out of the Regiitry, and otherwise, of them and their Behaviour, he thought the other would as much millike them as they did. He shewed him the reasonable Conditions made them for their Enlargement. And at length in some Heat he added, " that if those were fuffered, the Church and the Realm would be fo disturbed, as it was never " yet fince her Majesties Reign. That it " the Lords of the Council thought, that " the Bishop and his Commission would deal too hardly with them, he prayed " in God's Name that the Archbishop of Canterbury and the Commissioners there at Lambeth might examine it, and inform feat " the Lords how they found it there, and the Bishop declared he and the rest would the be ready to exhibit the whole Proceedings before them. Finally concluding with these Words, that if this foul and con ned temptuous Fact were fuffered, he for his gers Part must yield up to her Highnes all Au Per thority which they had received at he who " hand. Thi

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This Year 1585, the Nation was much Composes a afflicted with unseasonable wet Weather, Prayer for a present Occasiand dif-spirited by Fears arising from foreign on Enemies, the Queen of Scots, and the Plots laid for Queen Elizabeth's Life, on which fo much depended the Peace of England. This gave occasion to the Bishop to compose, or cause to be composed, a Form of Prayer, very pious and well express; and of good length confifting of Seven Pages, and being one continued Prayer: and recommendded to be used in private Families as well as in Public. It was intitled, A necessary and godly Prayer by the Right Reverend Father in God, JOHN Bishop of London, to be used throughout all his Diocese upon Sundays and Fridays; for the turning away of God's Wrath, as well concerning this untemperate Weather, and Rain lately fallen upon the Earth, as also all other Plagues and Punishments which for our manifold Sins we most justly deserve. Most needful to that be used of every Householder and his Family ould ayed throughout the Realm. It began, O Almighop of ty God, and most merciful Father, we most humbly prostrate our selves before thy mercy there form feat, &c. village and

The Bishop was now, together with The Bishop enyould the Lord Mayor, using his Interest in the deavours ding City of London, to pacify a Murmuring to pacify the with and Discontent among the Citizens, occasi- cerning the I con ned by the great Multitude of poor Stran-Strangers. or his gers that fled thither, by reason of the 11 Au Persecution of Religion in those Parts at he whence they came. The Tradesmen were apprehenfive

apprehensive how injurious they would prove to them by underworking and underfelling them, and getting part of the Business from them. Of this Dislatisfaction, some good Men at the Court were very fenfible. And the Lord Treasurer wrote to Secretary Walfingham about it. Who thereupon procured Letters from the Council to the Bishop and the Mayor, that they would use all means to make the Strangers better liked of in London. An account of which Walfingham gave to the Treasurer in these Words. "That he " was forry to find by his Lordship's Let-" ters, that the Repair of the poor afflict-" ed Strangers was so greatly grudged at: " feeing for their Sakes (for that God had " used this Realm as a Sanctuary for them) " he had bestowed so many extraordinaer ry Blessings upon us. And that both the "Bishop and the Mayor had received " Letters from the Board to use all good "Means that might be, to remove the " Dislike of the Vulgar fort. This Letter was writ Novemb. 4. 1585. And the Bishop who himself was once an Exile for Religion, no Question heartily espoused this Bufiness.

Holds a Visi-

In the Summer of the Year 1586, the Bishop went his next Triennial Visitation, to take account in what State the Ministers and People of his Diocese were: and had as it seems some Intimation from the Queen, especially to have regard to those that differted from the established Order, who

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now were reported to her to be very frong in their Numbers, and to act very diforderly in some parts of Esex.

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He held his Visitation in London, May Visits in Lonthe 22. Then the Ministers there were don. enjoyned the Observation of these Articles. I. To use Prayers Wednesdays and Fridays. II. To read and preach fuch Sermons and Homilies, as were proper to move Compassion to the Poor. III. To make Contributions among themselves at free Choise according to their Abilities, without laying any Taxation upon them. This I suppose was a Season of Sickness or Dearth. IV. Presentment to be made of negligent Recufants.

From thence he repaired into Effex, but Goes into Effex. he found as he went along, the Diforders were not fo great as was feared, tho' more, (as he confessed in a Letter to a great Friend at Court) than were to be wished. Until he came to Malden, where, as the exprest in the fame Letter, he had like to have tafted of the fowre Fruits of the new Reformers, and especially of such as were Mercinary; that is, fuch as were retained to preach in divers Places, besides the ordi- A Strangerudenary Ministers. A certain Fellow, to be ness intended hired by some young Heads in the Town, against the Bi-Tradesmen there, was to have come into the Church, befmeared like a Fool, and to have taken the Bishop's Cap off from his Head, and having twirled it about his Finger to have calt, and tolled it to and fro among them in the midst of the People. But by some means this came to knowledg,

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and was feafonably prevented. Which if it had not, there was no doubt but a dangerous Tumult would have risen, and, as the Bifhop feared, not without Blood. The Bithop examined the Matter, and having found out the chief Devisers of it committed them. The Bailiffs and the 13st were much difmaved at it: The Bishop did advise hereupon, that her Majefty, or fome of the Lords of the Council would shew some Countenance of milliking of fo dangerous a Device as the Fruits of those Mens Preachings, who disobeyed the Book, and other Orders. Whereby, as by the Bishop's present Proceedings they were daunted, and began to yield, to the Bilhop doubted not then to find them and all others in that Corner very tractable. This happened in Tuly, I tre-conficted in a Letter to a great I, July

Goes to Wick-

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ing of Malden

The Bishop retreated from his Adventures at Malden to Wickham, where he had a Manor, to which was a fair large House annexed, formerly the Seat of the Bishops of London; for the Government of those parts of the Country. But now it had been granted away from the Manor by fome Means or other, perhaps some long Lease made by fome of this Bishop's Predecessors to the Queen, as it feems. So that the Bishops, when they came into these Parts, had no House for them and their Companies to refide in. Whereby the People of that Country was deprived of the Benefit of their Bishop's Influence and Care in dwelling fometimes among them. The House was large

large and spacious; the Farmer, who now occupied it, had but a small Family. So that a great Part of the House might well he spared. This therefore the Bilhop had a Defire of; and made Interest with the Queen for her gracious Letters to have fome Portion of the House for a Month or two in the Year; not only because the House went to ruine so greatly, as if he had not fome Part thereof, thereby to repair it, it would be ever hereafter unfit for any Bishop to tarry in; but chiefly, because he doubted not but within short space. to bring all the whole Country into fo good an Order, as any other Part of his Diocefe whatfoever, both in refpect of difordered Persons, as such as were of lewd Conversation. As his being at his House at Hadham fome small Time in the Year had made by this Time all the Country of Hertfordshire, (before out of Order) now to be most quiet and orderly suo

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The Bishop's pious and painful Son Dr. Ayliner Dr. Theophilus Aylmer now Archdeacon of Archdeacon London, the 6. of January ensuing, called for Visits. the Clergy (as he frequently used to do) intending this Meeting chiefly for such Ministers as were not Preachers, but of the inferiour fort. For the bringing forward of which were these Particulars enjoyned. I. Every Person to have a Bible in English and Latin. II. Every Person to have Bullinger's Decads. III. Each to have

his Paper-book: and therein to write the Quantity of one Sermon every Week

IV. This

IV. This Book to be shewn quarterly unto a certain grave Man appointed, to examine how they had profited: And he to deliver them to Mr. Archdeacon, V. The Examinants to use these Beginners with Favour. VI. Every Non-preaching Minifter to be taxed at four purchased Sermons every Year: that is, to procure at his own Cost a Preacher to preach a Sermon in his Church once in a Quarter. VII. A Licenced Preacher to preach fixteen times in a Year. Within two Months after, the diligent Archdeacon fummoned the Clergy a. gain, viz. March the 8. that is, the Preachers and learneder fort; enjoyning them. I. To observe carefully the Book of Common-Prayer. II. To Catechize Youth Sundays and Holydays. And this was now allowed to Curats to do; and that in certain Questions and Answers set forth by the Bishop. As namely, Who made you? God. Who redeemed you? Jefus Christ, &c. And fo on, as little Children are now commonly and commendably taught by their Parents to this Day. III. Every Man to shew his Letters of Orders, and Licence to Preach immediately. And laftly, feveral who had taken the Degrees of Masters of Art, or Batchelors of Art, were enjoyned to procure the Bishop's Licence to preach. This and the former Call was for this End, to encrease the Number of Preachers: according to a Mandate from the Archbishop to all the Bishops. nominal score to

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Cawdries Case, who was Deprived and Deposed from the Ministery

TN the Year 1587, I find the Bishop a Cawdry of gain fitting in the Ecclefiastical Com Luffenhametmilion: where he executed a Judicial Act, ted before the that created him, and others with him; Work for four or five Years after. And because I shall set it down more distinctly; let me obtain Excuse for the Length of it. There was one Robert Cawdry, that having been a School-mafter for leven or eight Years, afterwards got the Favour of the Lord Burghley to be presented to the Living of South Loughnam, or Luffenham in Rutlandshire. Where after he had spent fixteen Years, he was Convented before the Commission, and in fine, Deprived by our Bishop. For there was preferred fecretly an Information against him for speaking divers Words in the Pulpit, tending to the depraving of the Book of Common-Prayer. The Commission gave him his Oath, according to the Practife of those spiritual Courts, to answer Interrogatories, that should be propounded to him, for the clearing of himfelf if he could do it. Then he attended Ten Weeks upon the op to Commissioners. But proved altogether ist The Bishop de tompliant. And so being judged a dange prives him. tous Person, if he should continue preach-

ing, by infecting the People with Principles different from the Religion established, at length the Bishop himself gave the Difinitive Sentence-May the 30. there fitting then with him, Dr. Valentine Dale, Sir Owen Hopion Kt. William Fleetwood Sergeant at Law, William Aubrey, and Edward Stanhope, Doctors of Law, his Coland and legues. In the aforesaid Sentence there and a solve bet was added a Second Cause of his Deprivation, namely, for not Conforming himfelf in the Celebration of the Divine Service, and Administration of the Sacraments, but refuling fo to do. Tho' indeed for the most Part he did Conform himself to the Book; only leaving out the Cross in Baptism, and the Ring in Marriage. The Bishop also, besides his Deprivation fulpended him from exercifing any Ministery in Luffenham or elsewhere.

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Cawdry refuses Sentence.

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But Cawdry thought himfelf hardly and to submit to the unjustly dealt withal, and therefore acquiesced not in his Sentence, nor would submit himself. However the Commission ers had in March following fent their Letters to the Bishop of Peterborough, to send his ordinary Process to Luffenham Church, and to give Intimation to the Lord Burghley to present another, yet he still kept possession and held the Living, stiling himself in his Letters Minister and Pastor of South Luffenham. Upon which Disobedience he was also Degraded by the Commissioners at Lambeth, as well as he lad been Deprived before in the Confistory of Paul's. And there Soli

there were two Things charged upon him by the Commission, why he should not be restored, viz. Want of Learning, and not using the Common Prayer Book in that due Exactnes as he should. wind or

On Cawdrey's Side the Question was, His Lawyer's Whether he were rightly Deprived. If Arguments. the Commissioners proceeded upon the Statute primo Elizabeth. Then it was argued by his Eawyers, that he was not legally deprived. For that Satute limited Deprivation to be a Punishment for a second Offence; and not for the First, as Cawdries Cafe was. James Morice Atturney of the Court James Morice of Wards held this Sentence to be Null and his Lawyer. Void in Law for these Reasons: Because his Lordship, the Bishop of London, was not Ordinary of the Diocese where the Benefice lay: And that it was his Sentence only, and not of the rest of the Commissioners. But to that it would be faid, that the rest that were present and affifting, occurred also in the Sentence. Whereunto he teplyed (which was his fecond Argument) that it was not the Sentence of the Commissioners. For by Law the Sentence should have been given in the Name of all the Commissioners present, and not in the Name of one by the others Confent, as it feems' the Sentence ran. Again, The Bishop in his Decree faid expresly the Cause was controverted before him In Judicio ex Officio mero; which could not be before the Commissioners. And if the Caufe were depending before his Lordship, as proceeding ex Officioz

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And then as for the Sentence it felf, or the Marter of it, that he held to be contrary to Law. Because there were by Law several Censures and Punishments to be inflicted in that Case before Deprivation, which was the last: As namely Admonition, Excommunication, Sequestration. But this Sentence at the first inflicted the last and extremest Punishment. Which was not warrantable by the Statute, nor any other of the Queen's Ecclesiastical Laws.

This was the Substance of a Paper which the said Morice, a good Friend to Cawdry, and that stuck close to him, writ in Cawdries Behalf upon the Lord Treasurer Burghley's Desire, who upon that Minister's suit to him had a Compassion for the Man, having a Wife and eight Children.

Vindicates his Abilities in Learning.

A Year was now ipent in this Caule, and in May 1588, Cawdry laboured to yindicate himself in the two Points laid to his Charge by the Bishop. Namely, Concerning his Learning, and concerning his using the Book of Common-Prayer. To fatisfy the Lord Burgbley (whom he stiled his Patron) in both these, as to the Former, he shewed him that (besides his teaching a Grammar School formerly) he had weekly used some Exercise of Learning, in expounding to the People some Places of Holy Scripture now for the space of almost Twenty Years. And he hoped in fo many Years Study in the School and in the Church, God

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God hath bleffed him with fome finall meafure of Knowledg. He appealed to the People, and the good Success of his Ministery: which was, he said, a great Comfort to his Soul. And he defired the faid Lord to appoint him to read upon some Place of Scripture in his own Hearing; and he was in some good Hope his Lorship should not find him so utterly unfit to do any Good in the Service of the Church. He confessed in very Truth that in respect of his great Calling he was much unfit, for want of Ability in Learning, to Supply that facred Function. And therefore with with all his Heart that he were the most unlearned Minister in England, on this Condition that he might give over the fame, and never to meddle with it again, even to day before to morrow. But it was fome Comfort to him that God in mercy had fo bleffed his Labours, that of fo few People. there was not a Parish within ten Miles, and more of him, that knew berter how to give unto God that which was due to God, and to Cafar that which was due to the bentence as unumid

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As for the other Objection against him, Urges his using he declared, that he had always used the the Common-Common-Prayer, and purposed to use it Prayer, still. Only he humbly craved, that he might not be more harrowly Searched and lookt into in the using of it, than many other Ministers were throughout England.

Thus far on Cawdries Side what in truth The reason of to know how Cawdry stood affected may his Sentence.

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be learned from the Process it felf. He was convicted upon his own Confession, publicly in his Sermon to have depraved the Book of Common-Prayer, Saying, That the same was a Vile Book and Fy upon it; and that he had not observed the Order of the faid Book in his Ministration. For this he was divers and fundry Times moved, commanded and enjoyned publickly to retract and revoke his faid Words, and to acknowledg the Book to be good and godly, and to promise to observe the Order thereof in his future Ministration. But this he wilfully refused. The Court long expected his Conformity, that is from December: 1586, to May the 30, 1687. Which he not performing was then deprived them and and

Which be would not abide by. And why.

The very next day he acquainted the Lord Burghley with the Sentence passed against him, and only graved that by his Favour he might enjoy his Benefice till Michaeltide next, as he called it; (not liking, I suping quietly to relinquish it. But afterwards by the Infligation of certain Perions, he found fault with the Sentence as unjust, and refused to submit to it, and prayed the Favour and affiftance of the faid Lord. But that Noble Personage advised him to Submit himself to the Determination of the Archbishop and the Bishop of London. But this now he would not do : and in a Letter to that Lord dated March 22 1987, gave his Reasons why he would not abide by their Award wiz. " Because he was per-"fuaded

"fuaded in his Gonscience, and lamentable His Letter to Experience proved it, that these Lord Bithe Lord Burghley, "shops after a fort, tho' not directly, were Burghley, the greatest Enemies her Majelly had

"the greatest Enemies her Majesty had " this day in England: for that they had " been and yet were the greatest Lets of a " learned Ministery. Through Lack where: " of her Majesties Subjects in fix Parishes " for one through her Dominions, were " yet as ignorant of the right knowledg " of their Obedience towards God and her " Majesty, as tho' they had lived under Po-"pery. For had it been possible, said he, "that fuch a riotous Rout of Rebells " could have been affembled together, and "that in one corner of this! Realm, as "were affembled rogether, not many Years "ago (vizi Anno 1569) against her Ma-"jesty in the North Parts: Or that fo many Treatons and Confpiracies could have come to that Height as they were, if so be that every Parish had a faithful " and learned Paftor, by Preaching and Cate-" chizing to heat into their Heads continu-" ally what Obedience faithful Subjects owe, "first to God, and next to their Prince, Which might have been brought to forme " good Effect or this, if they had not fo gountenanced Non-residents, and made so many idle Shepherds; and befides, if they had not dealt fo extremely against formany godly Ministers in displacing "them, for not observing some Popish Ceremonies. That this was most true.

that generally throughout England, where

there were the worst. That for his Part he did not know in any Country, where there was a preaching Minister placed in that Town where a Recusant was. So that Jesuites, Seminaries, and Popish Priests might have there free Egress and Regress without any Check: Which was very dangerous to the State: Besides the great Hinderance of Knowledg to obey God and the Prince, that otherwise might there

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" A fecond Cause was, for that the Bi-Thops punished most rigorously godly Mi-Inisters (whom they could not justly touch " either with false Doctrine or any Mis-Subchaviour in Life, ) for hot observing the Book of Common-Prayer. And yet they Sthemselves for the most Part these Twenty nine Years had not observed in As First " in Granting Licences for Mony to Marry " without the Bans asking: Secondly, in " making infufficient Ministers: And Third-"Ivy in not Confirming of Children, as " the Book appointed. And yet by that "Order they that were inferiour Mini-" fters were charged, that they should not e admit any to receive the Communion, " until fuch Time as they were Confirmed " by the Billiop. Whereby they fell into fintwo Extremes either to offend God or the "Book. For if they were able to exa-" mine themselves, ' and give a Reason of their Faith, they, the Ministers might not deny them the Communion. But the

Book faid otherwise. Now seeing they "omitted this, because they knew it was " a Popish Ceremony, and not warrantable " by God's Word, he demanded then, " with what Conscience they could deal "fo hardly with them for leaving out fome "Ceremonies more Superstitious and of-

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Thirdly, for that they would allow "any Papist Atheist, and what wicked Liver foever, that was convented before "them, to know their Accuser, to have a " Copie, for their Mony, of the Interroga-"cories, and other Proceedings; but they, "the Ministers, could neither know their Ac-"cufers, nor yet have the Benefit of Subjects." Fourthly, for that they, the Bilhops, "reondemned Non-residency to be horrible, dated through " odious to the People, and pernicious to "the Church of God, and yet tolerated " and dispensed with the same: as by their "Book of Canons extant in Print, and "agreed upon in the Convocation House "1571, in thefe Words, as his Memory " ferved him; Absentia Pastoris à Dominico " Grege, & Secura illa Negligentia, quam " videmus in multis, & Destitutio Mini-" sterii, est Res & in se fædu, & odiosa in Vulleus, & permiciosa Ecolofia Dei.

"And laftly, for that they the faid Bi-" shops, did molest, nay, Deprive them for " preaching that Doctrine which they them-" felves had published in print, and was extant to be feen. And then instanced in a Book of the Bishop's of London intitled,

Appears of Lambru

## The LIFE of

The Harberough of the Faithful: Out of which the faid Cambry had transcribed as many Paffages as would fill half a Sheet of Paper and fent them enclosed in his forefaid Letter to the Lord Burghley.

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offers forme kind And these at length were the Causes let down by himfelf, why he would not submit himself to the Archbishop and Bishop, as he was advised to do. Yet afterwards upon further Suggestion of the forementioned Lord, he made at last a Submission before the Archbishop, for the Words he uttered concerning the Common Prayer. But a further Submission he refused , viz. to submit himfelf to fuch Orders as fhould be agreed concerning him vonamely, to Recant land a Retract publickly in the fame Recent publicly. Place often Words he was charged with, and to promife Conformity to the Laws established and Subscription to the Arti-

But will not

faid, as he dared not vield unto; being perfuaded that fuch a Submission would be both centrary to God's Word, and of great Offence unto the Church and bearing

cles. Which owere fuch Conditions on he

Appears at Lambeth,

In May on a Thursday he appeared before the Commissioners at Lambeth, who told him with fome Threats, than feeing he would her comply, he must arrend them two Days after, and then be Deprived of his Ministery (as he had been of his Bene fice before) and be made a Lay-man.

Degraded and Deposed,

20 Yet they were so patient towards him, that this Semence was not executed upon limi until a whole Year after; namely, May S

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May the 14, 1590. When having been divers and fundry Times advised and commanded to fubmit himself unto the former Sentences, and to the Queen's Laws, in the Observation of the Order of the Book, but he had refused and denyed to rield thereun- - 73199 to gold & to; Wherefore on the same Day, for the said - flowed date of Contempt and Disobedience (as the Instrument of the Sentence ran) the Nature and Merits of this Cause being first duly confidered, he was by Sentence in Writing Degraded and Deposed from the Ministery by these Commissioners present, vis. Whitgift Archbishop of Canterbury, Mr. Secretary Wolley, Mr. Fortescu, the Lord Chief Justice of the Common Pleas, the Lord-Chief Baron, Dr. Aubrey, the Dean of Westminster, the Atturney General, Dr. Cofin, Archdeacon Redman, Dr. Stanbop, Dr. Lewin, Dr. Bancroft. At this meeting the Archhilhop told him, that if he would not Conform himfelf and be obedient to Law, they would Deprive him of his Ministery. Causdry answered. That he never denyed to conform himfelf to far as he was bound by Law, and as a Minister of God in Conscience was bound to do. Upon this the Commissioners Proctor faid he was Deprived for peaking against the Book of Commonfrayer. Cawdry answered. It was not true, for that it appeared in his Answer to the Articles upon his Oath, that it was for peaking against an Inconvenience that came by the Book, But, added he, that if it were fo in the worst manner that they could

Cawdey Sues

take it, yet it was no Deprivation by Law for the first Offence: And that he should have been indicted as the next Affizes after: which he was not: And therefore clear by Statute Of the Boostate

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burgh sequesters his Living.

Bishop of Peter- "Upon this Septence the Bishop of Peter. burgh, his Diocesan, sequestred him from his Benefice? who hitherto had enjoyed it, and supplyed it with his Chaplain. To which Bishop the Lord Burghley, compassio nating Candries Cafe and Poverty wrote, that he would, in confideration of his defolate State and great Charge, allow him fome yearly Pention out of the Living. Whereupon the Billiop made this Offer to Cawdry, that lif he would disclaim his Title to the Living, and Refign it unto his Hand to the use of his Chaplain, he would then confider of him. But Cawdry Ropping upon Terms, and requiring to know how and in what Mannet the Bilhop would do it, they brake off. Chiedry defilted not, but took his Courfe in the Star-Chamber, and ferved Sub-panes upon the Chaplain and fome others, upon pretence that they had committed a Rior in taking away by Violence the Corn that grew upon the Glebe: And again defired the laid Lord's Favour in that Court. On the other hand the Chaplain laboured to bring hith before the Commissioners, and got an Order to be fet down there a gainst him, either to answer more fully, or to be committed to prison within eight Days, sadded be, that sadd here to in the world manner that they could

Cawdry Sues in the Star-Chamber.

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The next Year, viz. May 1591, upon The Lord Cawdries Suit again to the Lord Burghley, Burghley rehe bad him confult with his Counfil; by Cafe to the what Course he might be relieved. Accor- Bishop of Londingly he did fo. And they told him the don. Way was, either that the Commissioners should revoke their Sentence of Deprivation; and so to restore him to his Miniflery; Or, by his Lordship's means to have a Mandate procured for that End from the Queen; Or else to be restored to the Posfession of his Living; and so to follow his Suite in Forma Pauperis, depending in the King's Bench, for the Trial of his Caufe. But the moderate Courfe the faid Lord thought fittelt to take, was to defire the Commissioners to consider the Exceptions taken against their Proceedings. and to review and re-examine this Man's Cafe: And fo he prayed the Bishop of London to do, specially considering several Particulars urged by Cawdry on his own Behalf: but in truth mis-represented to that Lord against the Commissioners. Whereupon the Bishop of London wrote this Letter unto the faid Peer, relating the Truth of the Causes

"I received your Lordship's Letter of The Bishop's " the First of June, upon the Fourth of Letter to the " the fame, touching Robert Cawdry late faid Lord

" Parfon of South Luffenbam in the Coun-

" ty of Rutland, and his Deprivation from " the faid Benefice by Sentence Definitive

" of her Majesties Commissioners for Cau-

" fes Eccleliaftical, together with a Case drawn

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drawn by himfelf as it feemeth, and "fublighed by his Learned Countil." Where commends his distribution of in how far he abuseth your Lordship may appear by this enclosed Brief touching our Proceedings against him. He was detected unto us, not only for de-" praving the Book of Common-Prayer in such vile Terms as in the faid Brief is fet down, but also for refusing to obferve the Orders by the fame Book aponned. Which his Speeches, he being coffentimes by us judicially admonished to revoke, and to observe the faid Orders, and he still refusing the same, we in the End proceeded, as by Law, and a a Proviso in the End of the Statute, men-"tioned by his learned Counfil, we hold it warrantable, to his Deprivation Where your Lordship further writeth to pray the Commissioners to review and examine the faid Sentence, and to confider of the Exceptions by him proposed or to the fame, your Lordship shall find in the inclosed Brief a further Judicial "Proceeding against him. Whereat were present some of the Judges of the Land, " and of her Majesties learned Council. Wherein for that he perfevered in his Disobedience, whereof he was convicted upon his own Confession, for not sub-" mitting himself to the former Sentence " of Deprivation, and for continuing in "Refutal of Observation of her Majesties " Laws touching the use of the Orders of the Book of Common-Prayer, he was es by

by Sentence Definitive in writing Degra-Unded and Deposed from his Ministery. So has there is now no Colour for him to de-" fire review of the former Sentence touchong his Deprivation: when as the fame is by a fecond Sentence confirmed, and "he atterly unabled and removed from the "Ministery: These Proceedings I hope " will justly move your good Lordship not to give Credit unto the Complaints thot fuch disordered Men as he is, whom it in seemeth no due Course of Law will any "wife content. And fo I commit your " good Lordship to God's holy Protection. The Proviso mentioned by the Bishop in the Letter before, as warranting their Doing is in the Statute of Anno primo: whereby is given unto the Archbishop, Bishop and other Ordinaries, Power and Authority to enquire in their Visitations, Synods, &c. to take Accusations and Informations of fuch Offences, and to punish the same, by Admonition, Excommunication, Sequestration, or Deprivation, and other Censures and Proceedings in like Form, as heretofore had been used in like Cases by the Queen's Ecclefiaftical Laws.

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But fames Morice, Cawdries Friend and Cawdries Counsillor, advised in some Heat, that his filler his an-Lordship would make the Bishop feel and gry Advises understand his Lawless Proceedings, whereby (as he said) happly some Remorse of Conscience might move him to be more

favourable: And added, that the it might be offensive to find Fault with judicial Pro-

ceedings.

ceedings, he confidered affor the prefent Time and Persons, and had little dope to do any good by that Course of Revexamining ; yet feeking to help the Wronged, and to main tain Law and Justice, and to make Ecclesiaftical Judges more careful hereafter, he thought it unfeemly in Men of his Profession to be afraid of every Frowns efpecially having as he affured himfelf the Law to take his Part. The Down of Jen

Dr. Aubreys Cale

In the same Year viz. July 1591, othe judgment of the Lord Burghley fent certain Papers concerning Cawdries Case, drawn up by the affirefaid Morice to prove the Course taken a gainst him unlawful, to Dr. Aubrey a learned Civilian; and indeed one of the Commissioners that he would fend back his impartial Judgment thereupon, laying afide the Confideration of himself as a Commillioner. And Aubrey accordingly wrote his Opinion learnedly and modeftly, as followeth of for I chuse rather to transcribe his Letter than contract the Substance of its "My Dury to your good Lordship

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"humblie remembred. I make bold to return to your Lordship such Writings as " it pleased your Lordship to deliver unto and without the removing of Cawdry and aid will " from the Parlonage of Luffenham in the . County of Rutland, and his Depoling " from the Ministery. Which for the Du-"ty I owe to your good Lordship. I have "operused, and according to my poor Skill "confidered; and dispossessing my felf, as I " could, of all Affection, that I should bear ec to ceed mes.

to the Maintenance of a Sentence, wherein among other my felf is a Party, I make bold to impart to your good Lord-" thip my Opinion fimply, as I think and " can conceive of the Caufe. First, if " either the Commissioners were bound by " the Commission to proceed according to " the Statute of Anno primo, or had in any Part of their Proceedings expressed that they meant to proceed only acord " ing to the Order and Form appointed in that Statute; Or if the Statute were fo straining as the Commissioners were tyed to proceed according to the Form of " that Statute, and no otherwise, (as I " take it not to be) it is true that is deliver-" ed to your Lordship by Carodries Couri-" fil, that the Sentence is not justificable, " by the precise Letter of the Statute." "But the Law Ecclefiaftical being in fuch " Force for manner of Proceeding as it was " before the making of that Statute, and " the Commission warranting the Commissioners to proceed according to the " Law Ecclefialtical, or according to their " found Difcretions, all the principal Force of the Reasons alledged to ground a " Nullitie in the Sentence is taken away. And where the Sentence is impugned, " because the Bishop of London did read " the Sentence cum Confensu Collegarum fuorum, whatfoever the temporal Law is in that Point, it is most agreeable " to the Law Civil and Canon, that where "there is a Multitude of Judges, one " fhalt

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" shall be the Instrument in the Pronoun" cing with the Consent of the rest: And
" it is a Matter absurd, and not possible,
" that all shall concur in the Act of Read" ing. And that hath been in this Realm
" the usual Form, and no other, of all
" Sentences in Proceedings, and Causes
" Ecclesiastical.

" As for the Degradation and Deposing " of Mr. Cawdrey from the Ministery, the "Temporal Law of the Realm taketh no Knowledg thereof: and yet the Chief " Justice of the Common Pleas, the Lord " Chief Baron, and the Queen's Atturney were there, and gave their Confents. And it is of that Nature, that until he be re-" ftored, he is not capable of any other " Benefice Ecclefiaftical; and was [fo cen-" fured not only for lack of his Conformity to the Sentence, but for that he " refused to Conform himself to the Obfervation of her Majesties Laws, and " of the Order of the Book, in fundry a particular Points; however, in general Words he pretendeth that he will be O. bedient. Thus praying your good Lordthip to take this my short plain Answer in good Part, I humbly take my leave

of your good Lordship.

Your good Lordship's humbly
at Commandment.

From London this 18.

William Aubrega

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That Statute of Anno primo of the Queen, The Statute ur? which Cawdries Counfil fo much urged to ged by Cawrender the Sentence of Deprivation null, dries Counfil, was this, that it appointed the Punishment for depraying the Book of Common-Prayers, or refusing to fay or use the faid Common-Prayers, or to Minister the Sacraments, after Lawful Conviction according to the Laws of this Realm, by Verdict of twelve Men, by Confession, or notorious Evidence of the Fact; for the first Offence to be only the loss of the Profits of his Benefice for one Year, and fix Months Imprisonment; and after the first Conviction, if a second Offence be committed, and a lawful Conviction had, then a Years Imprisonment with Deprivation ip fo Facto. But this Decree or Definitive Sentence inflicted Deprivation for the first Offence, leaving no time for the second Conviction, nor Punishment for a fecond Offence.

And thus, at last this long Process seemed offered to be reto be ended, (at least I know no more of fored to but it) which was in hand four Years and seven Ministery upon Months, and cost Cawdrey one or two and Twenty Journeys to London. The last Particular I meet with in this tedious suit was, that the aforesaid Noble man requested that this Man might be restored to his Ministery. Which Dr. Lewin and Dr. Aubrey acquainted the Archbishop with. Who answered he was willing to do it, if he would subscribe to certain Articles, as other Ministers did. Which had been offered to him several Times before both by

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the Archbishop and the Bishop of London. But that Cawdry would not be brought to do: neither could the Advice of his faid Noble Interceffor prevail with him.

#### CHAP. IX.

His Contest with one Maddocks. Smith the Preacher at St. Clements Suspended. A Visitation. Dyke of St. Albans forbid Preaching. Cartwright the Paritan. Sir Denys Roghan. The See of Oxford wid.

THESE Transactions with Carodry have carried me forward three or four Years, that I might lay my whole Narrative thereof together. I must therefore go back again, having fome other things to relate wherein our Bishop was concerned. In April 1588. He happened to have a

Ruffle, with a mad Blade named Maddocks,

who had married a Gentleman's Daughter

The Occasion of a Contest bettween the Bi-Thop and Maddox.

Present to be se

ared to his

of Fulbam. This Man was of a Turbulent hot Head, and made great Stirs in that Town: and the fame Maddocks I suppose of whom Sir John Harrington relates, how the State of the that this Bishop once told him, that his Name exprest his Nature, and that he was one of the Madest Beasts that ever he talked with. He happened to have a Contest with the Bishop about some private Matters;

Brief view of Church.

as concerning the Right of a Pew in Fulham Church; and with the Towns-men about a Paffage to a Ground of the Bishop's. Martin Marprelate brings in another Cause yet of these Dissensions, namely, from the Bishop's taking part with his Man, who being Executor to the Will of fomebody dwelling in Fulham, detained the Payment of a Legacy given therein to a poor Shepherd. Whereat Maddocks advised the Shepherd to bring his Case into the Courr of Requests, where he had some Office, thinking probably thereby to draw fome Blemish upon the Bishop. And when the Matter was indeed moved in that Court, the Bishop wrote to the Masters of the Requests, that they would discharge his Man, and he would fee Agreement made. Which nevertheless that Court yielded not to. And the Bishop knowing Maddocks the Man that upheld the Shepherd, fent for him; who coming, angry Words happened. Thefe Matters argued Pro and Con created more and more Difference: infomuch that divers Frays happened between Maddocks and the Bishop's Servants, who would not hear their Master abused. One of these happened, when he and his Wife were walking together. Maddocks makes the first Maddocks com-Complaint, and puts up a Petition to the plains to the Privy Council (enclosed in a Letter to the Council. Lord Treasurer) therein relating particularly the Injuries pretended to be done him by the Bishop and his followers, defiring his Case might be heard before his Lordship 1 3

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Lordship and the Queen's Honourable Council. Which he faid, no mean Justice would do, because the Bishop was, by her Maselties Advancement, in fuch Dignity. And that in the mean time he might have a Warrant from his Lordship to apprehend the Bishop's Cutters, as he called them, until the Matter had a Hearing. He added, that his Wife was with Child as he thought, and rested fince the last Assault (wherein he was wounded) in very hard Cafe. That that' Affault was in the View of the Bishop. That when he complained thereof to him, he gave him reproachful Words. That for his Part he had given no Cause to his Knowledg. He represented his Case as desperate, either to lose his own Life, or, by the loss of the Life of some of the Bishop's base followers, to hazzard his poor Estate; which was the Thing, he faid, the Bishop defired.

The Bishop relates the Case.

Upon this the good Lord Treasurer sent to the Bishop praying him to order his Men, to do no Injury to Maddocks. To whom the Bishop presently sent Answer that he had given Warning to his Servants not to meddle with Maddocks: nor needed he to fear that his Men should offer him any Injury, nor hitherto had done; but when he and two of his Men had picked out their match, to affault one of his Men, three against one. And yet, said the Bishop, as he understood, his fingle Man Housed them all." But that he, minded to fee the Peace kept, fent for both him, his Men, and his own Servant, but Maddocks refused to come

come to him. The Bishop upon this Occafion thought fit moreover to give this Lord a little Tast of the good Dealing of the Man. As 1. He made a Fray upon his Father's Man (as well as upon his) and wounded him in the Head with some Peril, and he himself had his Head broken for his Labour. Which Bloud-shedding was to be examined at the next Leet. 2. He charged some helonging to his Father with Felony: which proved but a Rage of Humour and nothing elfe, 3. He wrangled with the whole Town of Fulham about a Passage to a Ground of his [the Bishop's] wherein he thought in his Conscience he did them wrong. 4. He found means in the Court of Requests to cast an honest Husbandman of the faid Town into the Fleet, greatly to his Damage and Hurt. 5. Upon Easter-day last he came in Warlike manner with Rapier and Target to Fulham Church, when the Bishop and all his Men were at the Court; and there thrust in his Mother and his Sifter into the Bishop's Wifes Seat, and troubled his Daughters, being come to receive the Communion. The Bishop added, that he bragged that he disdained to fight with any of his Men, but if he [the Bishop himself] would hold up his Finger, he would be with him at Hoft. That his Father in Law was an Honest Gentleman, but could do nothing with him, and his rash Head since he came there troubled all the Town, And laftly, as to the late Fray, he told his Lordship that he might well confider

confider that if Maddocks abused him behind his back, his Men would hardly bear it at his Hands. And indeed the Bishop himfelf who was a Man of Meral, and could use his Hands well, would perhaps not well have liked it, if they should,

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Maddocks Sub-2 In fine, Maddocks had fo rudely behaved himself towards the Bishop, that at last it came before the Archbishop of Canterbury, and some other Bishops affisting: Who found the Matter so ill on Maddocks's part, that he was content before them to ask him Forgiveness, and to promise that he would ever after have a Reverend Regard of his Duty toward the faid Bishop, as his Ordinary.

Smith Leauver 1 Mr. Henry Smith, an eloquent and a wit-of St. Clements. ty Man, had the last Year viz. 1587, become Reader or Lecturer at St. Clement Danes without Temple-Bar, at the Defire of many of the Parishioners, and by the Favour of the Lord Treasurer, who dwelt in the faid Parish, and yieded Contribution to him. This is the Smith, whose Sermons have been a Common Family Book even to this Day, and often reprinted. He was the Son of a Gentleman of Leicester-Thire, and bred for a little while in Oxford: but defiring to spend more Time there, his Father, whatever the Reason was, would not yield unto his Suit. Soon after his coming from Oxford, he lived and followed his Studies with Richard Greenham, a pious Minister in the Country, but not thorowly affected to the Orders of the Church established; and his Principles he feemed

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Jernas him.

feemed to have infused into Smith. The Lord Treasurer took notice of the Man, especially when he put in for the Preacher's Place in the Parish of St. Clements. Therefore he obtained a Testimonial and Charather from Greenham to the said Lord. To whom, after some Preface in his Letter, as confidering his Honour's Place, and rare Wisdom in discerning of Gifts, and his own:Unmeetnes to commend, and that there were many better means to inform himfelf, which he might have; at length he thus wrote of him, "That he would not speak Greenham's of his humane Literature, whereof he Account of him supposed Smith himself had given him. [the Lord Treasurer] some small Token, (he meant, I suppose, by a Sermon preached before him) but he had perceived him to have been well exercised in the Holy Scriptures, Religious and Devout in Mind, Moderate and Sober in Opinions and Affection; Discreet and Temperate in his Behaviour; Industrious in his Studies and Affairs, and, as he hoped, of an humble Spirit and upright Heart, joyned with the fervent Zeal of the Glory of God and Health of Souls. Which Mixture of God's Gifts put him in Hopes, that God hereafter might be much glorified in him: Specially if he might have tarried in the University, until his Gifts were grown unto some more Maturity. In which Particular, he added, he had earnestly dealt with him unto the same End [and so had the

# The LIFE of

" Lord Treasurer ] but he still answered " that he could not obtain that Favour of

The Bishop sufpends him,

"his Father, sol at and on nody ye In short he was permitted to Read (that is, to preach a Lecture) at St. Clements: Where one Harewood was now Parson. But the next Year, being the Year 1588, our Bishop, being informed that he had spoken in his Sermon some Words derogatory to the Common-Prayer, neither had fubscribed the Articles, wherein was contained the Approbation of the faid Book, suspended instant him from preaching a while. His own Case he drew up briefly for the Information to the Freuliarer. it feems, of the Lord Treasurer: Which was as follows:

> Reasons objected and alledged by the Bishop of London against Henry Smith Preaches of St. Clements without Temple-Bar, a Causes for which he hath proceeded to the Suspension of the Said Henry from the Exercise of his Ministery.

The Reasons Why.

I. That I was chosen by a Popular Ele Etion, as his Lordship termeth it, that is by the Minister and Congregation, with out his Lordship's Licence.

II. That I have preached against the

Book of Common-Prayer,

sent bed of share and bedelt

III. That I have not yielded my Sub scription to certain Articles which his Lord thip required at my Hands.

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His Answer to

Mine Answer to the same. " First, Touching my Calling thither, I was recommended to the Parish by certain godly Preachers, which had heard me Preach in other Places in this City and thereupon accepted of by the Parish. and entertained with a Stipend raised by Voluntary Contribution. In which fort they had heretofore entertained others without any fuch Question or Exreprion. Secondarily, his Lordship calling me to preach at Paul's Cross never moved any fuch Question to me. Nevertheless if any Errour have been committed herein either by me, or the Parish through Ignorance, our joynt Defire is to have his Lordship's good Allowance and Approbation for the Exercise of my Function in his Lordship's Diocese.

"Touching the Second, however his Lordship hath been enformed against me. I never used Speech in any of my Sermons against the said Book of Common-Prayer, Whereof the Parish doth bear me Witnes in this Supplication to your Lordship.

" Concerning the Third, I refuse not to fubscribe to any Articles, which the Law of the Realm doth require of Men of my Calling, Acknowledging with all Humbleness and Loyalty her Majesties Sovereignty in all Causes, and over all " Persons within her Highnes Dominions;" and yielding my full Consent to all the " Articles of Faith and Doctrine taught and ratified in this Church, according

## The LIFE of

to a Statute in that behalf provided the Thirteenth Year of her Majesties Reign And therefore beseech his Lordship not to urge upon me any other Subscription than the Law of God, and the Laws Positive of this Realm do require.

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Certain of the Parish Sue to the Lord Burghley for Smith to be their Minister.

"Positive of this Realm do require. If he subscribed not afterwards, yet he feemed to have given some Satisfaction to to the Bishop for his Continuance in his Place till the Year 1589, when upon the dangerous Sickness of Harewood the Incumbent, divers of the Parish petitioned the Lord Treasurer, that in case he dyed, Mr. Smith their Preacher might fucceed him. And being departed this Life they renewed their Petition, figned with the hands of divers of St. Clement's and Lion's Inns, and the two Church-wardens, the one a Grocer, the other a Lock-fmith, and a good Number befides of ordinary Tradefmen as Smiths, Taylers, Sadlers, Hofiers, Haberdashers, Glasiers, Cutlers, and such like, most of them fetting their Marks. The Petition was fomewhat rude, as were the Men from whom it came. For it exprest, "That if there were any towards his Lord-" Thip, whom his Honour affected, and " was willing to prefer thereunto, they " most humbly and instantly importuned his " Lordship [notwithstanding to lay them a-" side, and to prefer Mr. Smith in this, " and them some other way, as his Lordship " had many. And in behalf of themselves " they fet forth, That fif this might be obtained then Mr. Smab's Living should the

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be afcertained [which was but precarious " before and they eased of his Stipend, "[and fo a Charge taken from them] and "their Defires fatisfied in enjoying him " for their Parson. In fine, giving this "Character of him, that his Preaching, "Living and found Doctrine had done " more good among them, than any other "that had gone before, or, which they doubted, could follow after. But notwithstanding I scarce think these Men, nor their Reasons were of Strength to prevail with the Treasurer.

The Care of the Press lay also upon the Anabusive Book Bishop, and Complaint was made to him against the King in the Year 1589, in April, by the Lord of Spain.

Treasurer, concerning a Piece that was now come abroad. The Matter was this. After the Spaniards were fo shamefully defeated at Sea the last Year, and their Invincible Armada came to nothing, as Thanks and Praise was given to God by the Devout Sort, fo lighter Minds fet themselves to exercise their Wits in the Abuse of that proud Nation, not sparing K. Philip himfelf. One Pamphlet of this fort in foolish Rhime was dispersed in London about this Time. Which gave Offence to the faid Lord, and as it feems to the Queen her felf. For the Persons of Princes are Sacred, and that great States-man ever spake reverendly of them; nor was it thought advisable to provoke that Prince. Whereupon he The Bishop sent fent to the Bishop to know who presumed unto, to find the to print it. The Bishop was of the same Printer.

Judgment,

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Judgment, and faid, that in his Opinion, it had been better to have thanked God, than to have infulted upon Men; and especially upon Princes. And that he marvailed that they of Oxford (where it was first printed by Jos. Barnes) should suffer such Toyes to be set forth by their Authority. And that he had found Toby Cook printed it at London without Licence, and he would talk with him about it.

Vifits.

The diligent Bishop was now very aged, hear Seventy Years of Age; And yet according to his constant Practice, went this Year 1589, his Triennial Visitation; Which he held at London, August 30. Now among other Injunctions, the Clergy there were required I. To give God public Thanks for the French King's Victory. II. That they be ready with Furniture according to the Proportion assigned them; that is, with Atms for the Queen's Defence, who was now in daily Apprehension of the enraged Spanyard, fince their shameful Defeat the last Summer.

Suspends Dyke of St. Albans.

At St. Albans in Hertfordshire was placed fome while ago one Dyke for Preacher. And that in some Measure by the Means of the Lord Treasurer, who dwelt not far off. For he had recommended him to the Bishop of London, to allow him. And because he was but Deacon, and somewhat suspected of Non-conformity, the said Lord promised the Bishop, that if he troubled the Congregation with Innovation, he would joyn with the Bishop in punishing him. But now in November

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November 1589, the Bishop stayed him from Preaching for troubling his Auditory with new Opinions and Notions thwarting the thablished Religion. But Dyke had gained a great Vogue among that Ordinary fort of People; Who therefore made their Apflication to the faid Noble Person, that he would prevail with the Bishop that he might he restored to his Ministery. And in Compliance with their Suit the kind Lord writ to the Bishop about Dyke and the Interest made for him; and defired to know upon what Cause he had forbidden him the Pulpit. The Bishop readily gave these Reasons for it: viz. That he was only Deacon, and Gives his Resi so had continued many Years, refusing and sons for so doings difallowing of the Ministery of the Church of England, and the Priesthood, as the Book alled it, which Dyke I suppose reckoned Popish. That the People if they listed might be fufficiently instructed by one Mr. Williams a grave Preacher and better learned, without new-fangled Innovations, wherewith the other did exceedingly keep them occupied: and added, he thought it necessary to have him there. That Dyke was and had been charged with ill-favoured Matters of Incontinency, Schisms and Diforders, and withstanding of Orders given from the Lords of the Privy Council; whereof he had not yet purged himself: and therefore not to be retained in the Church. He added, that the Multitudes of Supplivith cants for him were of the meanest and baw in lett Sort; dubbed; as he exprest it, with ber the

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the Title of Yeomandry. But instead of all other Reasons, he urged that he could not in Conscience tolerate him, who was no full Minister, nor would be, lest by that means he should seem to joyn with him in misliking and disallowing of our sacred Ministery, And thus hoping that his Lord thip in confideration of the Premises and many other Reasons which he omitted would be content to bear with him, tho he bore not with Dyke, he took his leave of his Lordship praying God to bless him with Health and a just Care of the Peace of the Church, as hitherto he had done.

Cartwright in the Fleet up-Bishop.

Thomas Cartwright the Head Puritan lay now in the Fleet, having been in the Year pears before the 1590, summoned up from Warwick into the Star-chamber, together with Edmund Snape and divers other Puritan Ministers, tor fetting up a new Discipline and a new Form of Worship; and subscribing their Hands to stand to it. Which therefore was interpreted an Opposition and Disobedience to the established Laws. In May 1591, Cartwright lying now in the Fleet, was fent for by the Bishop to appear before him and Dr. Bancroft and some others of the Ecclefiaftical Commission. And being brought into a Chamber of the Bishop's House, he in a long Speech directed himself unto him. He first charged him in abusing the Privy Council by informing them of his Difeases, wherewith indeed he was not troubled. For Cartwright had lately fued to them for his Liberty from the Fleet upon prentence of

Who expostulats with him.

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his Gout and Sciatica: which it feems was more in Pretence than Truth. Secondly, That as he had abused the Council, so he with others in a Supplication had abused her Majesty, in suggesting that the Oath that was tendred to them was not according to Law, and that it was given generally without Limitation: meaning the Oath which the Ecclefiaftical Commissioners offered to those that came before them. Thirdly, That he had confessed twice or thrice before that Time that a Man might be faved in observing the Orders of the Church established by the Laws of the Land, and in Consequence thereupon he charged him with the Vanity and Fruitlefnes of feeking a further Reformation. Adding moreover, that in the greatest Matters he and others contended for, they were of the same Opinion, that the Papists were of; as partly, he faid, appeared by the Answers of fome of his Party that were a few Days ago at Lambeth before the Archishop and the Commissioners there: Whereas what Agreement was between the Papifts, and the Bishops (which that Party was so apt to lay to their Charge) was at most but in fome fmall Ceremonies, and they but indifferent, till established by Law. these were some of his Expostulations and Dealings in Commission with Cartwright.

In many Passages past of this our History we may have seen, that our Bishop had no great Pleasure in his Advancement to the Bishopric. And he being of a quick and

M fomewhat

The Bishop's House vexed with an Irish Priest.

fomewhat hafty Spirit became the more uneafy. I shall mention one Passage more (befides what is before mentioned) that put him into a Discomposure, and seemed in Truth to have been a Thing put upon him by fome of his Back-friends to diffurb him. It was often practifed by the Privy Council to commit to the Bishops Persons of Quality or Learning, to whose Charge Matters of Treason or Breach of Laws had been laid; that by their Conversation and learned Difcourses and Persuasions, the other might be gained and reclaimed, lying under an easy Restraint in their Houses. But about the Month of April 1592, the Council fent to our Bishop a certain extravagant Irish Priest named Sir Denys Rogban, or Rowghane, and a Woman, pretended to be his Wife; the Bishop called her his House wife. These he was to maintain in Meat, Drink, and Lodging at his House; how long he knew not. The Man had little to recommend him, being of a loofe turbulent Conversation. Woman had a great Belly (which the Bishop called, her being Bagged) and was like perhaps to lay her Burthen within the Biihop's House. And then he must also provide for her, Nurses and other Necessaries. This Priest had lived in Spain, and seemed to have been privy to the Conspiracies between Spain and the Wild Irish against the Queen, and an Actor in the Disturbances and Rebellions of that People. But now, upon some Disgust taken against his Party, came over, or was fent over, to difcover

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cover their Practices. For which he expected not only Pardon but Reward. For he carried himself insolently in the Bishop's Family, and required great Observance of him and his, from the Bishop and his People. When he removed with his Family to Fulham, Sir Denys would not stir from the Bishop's House at London; and made such a revel rout there, that the Bishop and his Servants were perfectly asraid of him.

He was therefore not without cause high- Sues to be rid of ly displeased that these Guests should be him. forced upon him, and fent Letter after Letter to the Council; and his Son had waited upon them a Fortnight and more, to be released of that most beavy and unbishop-like Burthen, as he termed it. And to the Lord Treasurer he thus bemoned himself, " That " befides his Charges, there was the Care-" fulness of keeping them. And affuring " his Lordship that it was a great Offence "to his Conscience to keep fuch an idle "Couple in his House: Which stirred no " more in Reading, in Working, in Praying, " than very dead Idols; but when his Irish " mouth lavished against his Lordship [the " Lord Treasurer the rest of the Council, " and fuch as strained themselves to keep " them to their Charge the Bishop meant " himself ] very unseemly and ungratefully: "That it had been the Wont to commit " to the Bishops of London their keeping; " Learned Men, and not Asses with their great-bellied Wives; Indignum Epis M 2

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"copo, & Sene, & libero Cive Officium, i.e.
"An Office unworthy a Bishop, an aged
"Man, and a free Citizen. He prayed his
"Lordship that he might have Help; for
it hindred his Study, his Prayer, and his
"Preaching. And whatsoever they had offended among them, that it was no Reafon, that he should bear the Punishment. Thus he expostulated and argued
in his Letter dated May 13.

Delivered of bim at last.

But notwithstanding all this Endeavour the Bishop could not get rid of his Guest. For I find he was with him in *June*. And when he was to be removed to Fulham where the Bishop now was, he would not by any means go thither. Of which he wrote to the Lord Treasurer in a second Letter. Here Sir Denys's Business now was, in preparing Piftols, and Swords in Walkking Staves, and other Weapons, whereby the Bishop shewed the said Lord that his Men and himself were driven to some Sufpicion that he minded fome Mischief to fome-body. That therefore none of his Men dared tarry about him, nor he [the Bishop himself] go into his House, but by fome Back-way. He acknowledged, " it " was an Honourable meaning to feek to " help this Man, but what it would be in " the Eye of the World and in the Chroni-" cle to our Posterity, to reward an Accu-" fer, that he left to his Lordship's Wisdom " to judg. But at length he was relieved. For I find Rowghan at Kingfton in the Month of November, and at liberty.

Perhaps we shall be defirous to know Who this Irishwho this Irishman was and what his Busi-man was. ness here in England. Take this Account of both. He had been a Romish Priest. but now professed himself a most faithful Subject of the Queen, and acknowledged her Supremacy, made a shew of the Proteltant Religion and was maried. And being formerly among the Queen's Enemies in Ireland, was privy to all their traiterous Purposes and Doings; and upon some Difgust taken had left them, and come into England, to accuse them and discover their Practices, and withal hoped by this means to get himself advanced. And coming over in the Year 1591, he exhibited a Note to the Council of the special and chief Mischiefs in Ireland. And his Informations he His Informatirepeated feveral Times to the Council, who ons to the Counit feems were not very fond of him. The cil. Sum of which was, that there was one Dr. Craghe in Ireland, who came thither in company with Dr. Saunders from beyond-Sea with a Number of Spanyards to the Archtraitor the Earl of Desmond. That this Craghe remained there to this day, seducing the People from the true Service of God, and their Loyalty to the Queen; giving the World to understand that he was there without either Protection or Pardon. That he daily confecrated Priefts, and used other Papistical Orders. That by his means the Land was filled with Iniquity, Theft, Murther and Rebellion. Moreover, he informed, that there were very many of the In-M 3 habitants

His Advice.

habitants of that Realm, as well in Cities and Towns, as in the Countries that tranfported themselves into Spain, and others fent their Sons or their next Kin thither to affure the Spanyard the Land to be theirs. Then he advised that it would be necessary to fend fomebody furnished with fufficient Authority to feize upon those Seminary Priefts and their Tutors, and to empower fome trusty Men to examine such as fent their Sons or Kindred to Spain; and especially the Lord of Cahir, who had fent his Nephew with Letters to the King of Spain; and to enquire into the Numbers and Names of those that were gon to feek the Invasion of the Land, This Man offered himself ready to answer any Interrogatories concerning the Premisses that the Council should put to him, and to discourse the same more largely, and to fet down the best Means, as was possible, to bring the same to pass. He promised to discover many other Abuses don there, yet unknown to the Queen and her Council; fo that he were encouraged, as he had been discouraged, as he told the Queen. I take also out of a Letter Rowghane wrote to her, that he ayouched that feveral of her chief Officers themselves in Ireland were Traitors, as Sir John Perrot, the Lord Deputy, Sir Nic. White Master of the Rolls, and many more. He subscried himself Her Majesties most true, bumble and faithful Subject D. Rowhane, both Priest and Solicitor to ber Highness.

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But how, if after all this, Rowghan were But proves a a Papist still; and all he drove at was only right Irishman. to get himself advanced and revenged? For what a right Irishman this Fellow was, was evident by the Examination that was taken of his Man, one Arthur Connock upon Oath before Sir William Rowe Lord Mayor in November Anno 1592. Whence it appeared, that he for his Service in accusing Sir John Perrot, expected to have been made a Bishop, or to have been raised to some high Place. Which if he had, he faid, he would have pulled down the best of them all, meaning of the Queen's Privy Council. And because he was not better answered, he told Connock he meant to go to Rome; and would have had this Servant of his to go along with him, faying, that he should have better maintenance for Saying of Masses, than he had of her Majesty for his faid Service. And that he stayed only to get a little Mony together; and then he would fet forward. And added, that when he was once at Rome, he would lay fuch Plots as should disquiet the best of them all. And when his faid Man refused to go over to Rome with him, he threatned he would lay fo heavy a Burthen upon him as he should not be able to bear; and would charge him with fuch Plots, as should cost him his life. And what Truth there was in his Pretence of being a Protestant may appear in this, that he wore next his Skin a String whereon hung a little round Bag, and divers M 4

pieces of Twopences and Threepences were bowed over the faid string, to be offered to Saints, or those that kept Saints. And this at length was the Man that our Bishop was fo weary of: and well he might be.

Commends cerof Oxfora.

His Care of the Church and his Respect tain for the See to his Friends, fuch as were truly worthy, put him on fometimes to recommend Perfons to Bishoprics that fell void. And in May this Year, viz. 1592, the See of Oxon loft its Pastor Dr. Underbil. For the Supply of this Place he had two Persons in his Eye, the one was the Bishop of Gloucester, John Bullingham; who at that Time made Suit, that that Bishopric might be joined in Commendam to his own poor one. The other was Dr. Cole Head of a College in that University. Concerning these the Bishop of London wrote to the Lord Treasurer. That as for the Bishop of Gloucester, it was in his Opinion very fit for him, for the Nearness of the Place, and to make some Addition to his poor Portion. Or, if that were not thought convenient, and his Lordship should not like of it, then he prayed him to remember Dr. Cole, who was his Co-exile in Queen Mary's Days, and his Lordship's Country-man (that is, of Lincolnshire) and his faithful Well-willer. This Man our Bishop had not long before recommended to fomething elfe, but fucceeded not; it being not his Luck as he faid with some Discontent, to further any of his good Friends in any Suit of his. Yet however, he added he could not be wanting to his

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cee up Fle the his Friends, and to God's Church. But neither of these two were preferred to this Bishopric, nor indeed any else during the

Reign of the Queen.

Now our Bishop hath not above two Desirous to Years more to finish his Pilgrimage; when Refign. he had a great mind to refign his Bishopric to Dr. Baneroft, a rifing Man, and acceptable to the Queen. And three Times this Year he Offered him a Refignation upon certain Conditions, perhaps in respect of the Dilapidations, to allow him fuch a Sum in Satisfaction. For the Bishop seemed to foresee a confiderable Burthen like to fall upon his Estate on that Account; and so thought it his best way to compound it in his Lifetime. But Banchroft refused. But queflionless Bishop Aylmer's main Inducement in labouring Bancrofts Succession to the See of London, was that he knew him to be a Person long used in the Ecclefiaftical Commission, and strait for the Observation of the Rites and Prescriptions of the Church eftablished, against such as would have trampled upon them. Therefore it was but the Day before our Bishop dyed, that he fignified how forry he was, that he had not written to the Queen, and commended his last Suit unto her Highnes, viz. to have Bancroft his Successor. And being dead, none was fo commonly talked of to fucceed, as he. But the Queen bestowed it upon another, to wit, a Courtly Prelate, Fletcher Bishop of Peterborough; for such the Queen delighted in. Who enjoying it

two or three Years, it came to pass according to Bishop Aylmer's last Desires. Yet however Bancrofts Succession proved profperous to the Church, it light heavy upon Aylmer's Heir; as we may see hereafter.

#### CHAP. X.

The Bishop's last Visitation. His Death. His Burial. His last Will. His Chilren and Posterity.

His last Visi-

A great Burthen of Years lay now upon I the aged Bishop, and yet he omitted not the Care of his Diocese. For in the Year 1592, March 18. when his Son the Archdeacon Vifited his Archdeaconry, he was present, to counfil, advise and oversee. And the next Year, viz. Fanuary 16. 1593, was the antient Bishop's last Visitation; When Dr. Stanbop his Chancellor affifting him, or Vifiting in his Name, every Minifter was enjoyned among other things, to do what was fomewhat extraordinary, (But this I suppose by Order from above) that the full State of each Man might be the better known, and examined; it was, to bring, in a fair Sheet of Paper in Writing under their Hands, their Parents, their Schools where they were Educated, their Degrees, their Age, the Day and Year of their Letters of Orders, when made Deacon and when Priest, their Presentation, Institution, Induction into their Benefices, and

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and their Licences to preach the Word of God, and where, and lastly, the Bishop that allowed them, fince they officiated in the Church. These, with the frequent and careful Vifitations of his good, conscientious Son the Archdeacon, and their Rules, Orders, Counfils, Instructions, Tasks, and Examinations, did great good among the Clergy of the City, especially towards the Reforming and quickening of them, and keeping them within their Duty, and in the better Discharge of it.

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Thus our Bishop continued, rubbing Departs this through many Discouragements, but still per-Life.

fifting in the Discharge of his Episcopal Funation in Preaching and Governing his Church, and Watchfulness over such as disturbed the Peace or Orders of it: Till June the 3. 1594, when being arrived to a good old Age, that is, to Seventy three, he departed at his Palace at Fulham. His Body was interred with due Solemnity in his own Cathedral Church before S. George's Chappel, which was in the North Walk of the East part of that Church, under a fair Stone of gray Marble with an Inscription: Which together with those of his two Successors, Fletcher and Vaughan, are long fince defaced and taken away by Sacrilegious Hands, as Dugdale in his History of St. Paul's tells us. But that which was the Inscription was as follows; and in the same hallow

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to be excited tor him, and his Higgin

## The LIFE of

Hic jacet certissimam expectans
Resurrectionem suæ Carnis D.
Johannes Aylmer D. Episcopus
Londini. Qui obiit diem suum
An. Dom. 1594. Ætat. suæ 73.
Ter Senos annos Præsul; Semel Exul,

Bis Pugil in Canfa Religionis erat.

By an authentic Paper in my Hands, it appears the Vacation of this Bishopric was reckoned from *June* 5. 1594, to *January* following, when the Temporalites were restored to Richard Fletcher, Bishop Aylmer's

His Estate. pext Successor.

What wordly Estate and Wealth he lest behind him, it is not evident, but it is, that he made several Purchases in London, in Lincolnshire, and in Essex; and lent out Mony upon Mortgages. Among his Purchases in Essex, the chief was the Manor of Mugden or Mowden Hall in the Parish of Harsield, the Seat of the Family of the Aylmers to this Day. Whatsoever his Estate was, he carefully and prudently in his Lifetime divided it among his Wife and Children by an Indenture Octopartire; Which he mentioned and confirmed in his last Will.

His laft Will.

Which bore date April 22. 1594, that is, not fix Weeks before his Death. Therein he willed to be buried in some convenient Place in the Cathedral of St. Paul's on the Northside, with some decent Monument to be erected for him, and his Figure set

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fet up, in imitation of that of Fohn Colet. sometime Dean of the said Church, standing on the Southfide. He gave by the faid Will 2001 to be paid in fix Years into the Chamber of London, for the better maintaining of constant Sermons at Paul's Cross: Which Sum his eldett Son Samuel was to pay out of the Rents of Mugden Hall: And one hundred pound more deposited with him by the Countess of Shrewsbury, for the same purpose: Willing and advising, that in those Sermons there should be some Remembrance made of such Benefactors. To his Wife he bequeathed 201. per ann. until such time as she should beome Possessor of certain Houses in London. He gave to his fecond Son Theophilus Archdeacon of London an 100 Lowing from Mr. Newce, being remainder of the Portion which his faid Son was by Agreement to to have with Mary the faid Newce's Daughter; the Bishop acknowledging he had received one 100% already of the faid Portion. He gave Legacies to his two grand Children, a Son and a Daughter of the faid Theophilus; and to little John and Judith, Son and Daughter of Squire that maried his Daughter: And to the Children of Judith Lynche, another of his Daughters that maried Mr. Lynche Gentleman. He gave the Manor of Muckleton alias Mugden Hall, with all his Lands in Effex besides, to his eldest Son Samuel. Certain Lands in Wetheringset, late the Lady Staffords, and Sir Edward Staffords, he gave to his Son Theophilus, or the

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the Mony lent upon the same. All his Lands in Rivesby in Lincolnshire he gave to his Son Fohn, who as it feems maried and lived there. His Son Samuel to take out of his Library what Philosophy Books he pleased. The rest to be divided between three of his Sons Theophilus, Zachary and another, who as it feems studied Divinity. He bequeathed to the Poor of London 1001. To the Poor of Fulham 40 l. To the Poor of Hadham 5 1. His Executors were his Sons Samuel and Theophilus, Dr. Richard Vaughan his Coufin, and Mr. Lynche his Son in Law. For the Overfeer of his Will he appointed Dr. Foorth. The Probatum thereof bore date November 28. 1594. This is enough to shew the Contents of his Will. Now we will look into his Family and Children. He maried *Judith* the Daughter of

His Wife and Children.

Bures or Buers, a good House in Suffolk, being intitled the Bures of Bures. Foan a Daughter of Rob. Bures Esq; was maried to Tho. King a good Family in the fame County, and after to Sir John Buck, Kt. about the Year 1530. From which Match or Matches sprang many Noble and eminent Families of the Mordaunts, Barrows, Ba-EMSS. collett. cons, Bucks, Gaudies, Tilneys, Sheltons, Hauts, Aylmers, Foliots, Vaughans, Hai-Mil. penes me. dens, Hassets, &c. I find one Esau Buers Vicar of Istelworth, who was ordained Priest by our Bishop Anno 1577, no question a Relation of his. By this Matron Fudith the Bishop had a numerous Off-spring; viz. Seven Sons, Samuel, Theophilus, John,

Zachary, Nathaniel, Tobel, and Edmund,

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besides two or three Daughters. Samuel Ex Offic. Armor: his Son and Heir was left in good Circumstances, as may be guessed from a Purchase His eldest Son. or Purchases of Lands, which cost the Bishop 16000 l. This Samuel was of Claydon Hall in Suffolk, and High Sheriff of that County in the Reign of K. Charles L. He was bred to the Law, which by certain Note-Books of his which I have feen, he feemed to be Itudious in. He maried two Wives. His former was Dorothy Hastings, Daughter of Edward Haftings of the Abby of Leiafter in Pratis by whom he had no Iffue. His fecond was Ann the eldest Daughter of Edward Lord Brabazon of Tamers-Court near Dublin in Ireland. Who was the Son, (if I err not) of Sir William Brabazon, Lord Chief Justice of Ireland three Times in fix Years, that is from 1543 to 1549, in which Year he dyed in the Tents in Ulfter, and was buried in Trinity Church in Dublin, and his Heart carried into England, to be buried there. This Lord Brabazon had three Sons, his Eldelt was William Earl of Meath, the Second Wallop Brabazon of Eaton in Herefordshire; the Third Sir Anth. Brabazon of Ireland. His Daughters were fix. The Second was thrice maried, viz. to the Lord Montgomery, Sergeant Brereton, and Sir John Bramston, Lord Chief red Justice of England. The third maried to Rigltiby of Lancashire. The Eldest, viz. Ann, was linked to the faid Samuel Aylmer our Bishop's eldest Son. By whom he had divers 113. bn, Children, viz. John, Edward, Anthony, Elizabeth and Alice. From which John nd, des iprung

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forung Brabazon Aylmer late of Mowden Hall in the County of Essex Esq; Justice of the Peace; who hath left three Sons, Samuel, Anthony and John, and two Daughters, the eldest married to John Godbold of Territon-Hall in the same County Esq; the other unmarried. And from Anthony the youngest Son of the same Samuel is descended another Brabazon Aylmer, the Bookfeller and Publisher of this Book: Who out of due and honourable Respects to the Memory of his great Grandsather the Bishop, put me upon exposing these Collections, and communicated some considerable Papers and Notices relating hereunto.

Dr. Aylmer bis second Son

Theophilus his fecond Son was bred up to the Study of Divinity, and commenced Dr. of Divinity, was Archdeacon of London, and Rector of Much-hadham in Hertford-Shire. Out of which Parish he maried his Wife Mary Daughter of William Newce, (Thomas Newce Esq; was Ann. 1617. High-Sheriff of Hertfordshire, who I suppose was the faid William's Son) He was, if we may take Dr. Fuller's Character of him, one of the most Reverend and Learned Divines of his Generation, and an excellent Preacher: and preaching once before K. James, the King took great Satisfaction in his Sermon, commending it much: but being chiefly levelled against the Puritans he thought he made use of his Father the Bishop's Notes, who little favoured that Party. Among others the good and praife-worthy Qualities of this Man, he was an Encouager of Learning and maintained some. Scholars

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Scholars at the University to be brought up Among the which was to the Ministery. one John Squire, his Nephew, and by the faid Theophilus's means possessed of the Living of Shorditch, London. Which Favours the faid Squire did openly acknowledg in his Epistle to a Paul's Cross Sermon by him preached Anno Dom. 1623, which he dedicated unto him, and gratefully remembred there; confessing it was he fent him to the University, procured his Preferment there, and had been his Patron ever fince. This Squire's Father was in fuch Reputation with the Bishop, that he gave him one of his Daughters in mariage. But how he proved afterwards, we shall see by and by.

We may take some Character of this some Character Dr. Aylmer from a Letter of his occasional of him. ly written to Cecil Earl of Salisbury, a great Man, now, or soon after, Lord High Treasurer, concerning Tythes due to him from

furer, concerning Tythes due to him from the faid Earl's Tenants: for which he was fain to fue them. And to take off any Difpleafure that might arise to him on that Occasion, he penned a very handsome Letter to him, set forth with much Deference to his Lordship, and expressive of much Gravity and Sense of Piety. And not being very long, I shall insert it.

"Mine humble Duty in all due fort pre-"mifed. My very Honourable good Lord,

"The constant Report of your Lord"ship's religious and just Disposition in all

"Affairs whatfoever hath emboldened me
"(by Nature timerous) to folicite your

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"Honour in a Word or two for mine own felf. May it therefore please your Lord ship to understand, that I, being Parson of Much and Little Hadham in Hartford Jhire, have a Year since (or thereabout) commenced Suit against some of Little Hadham (who may happly be your Lord ship's Tenants) for Tyth of Underwoods, by all Law to me due. This very Name of Suit, tho' it might with some Persons fore-condemn me, either as coverous or contentious; yet dare I mention it unto your Honour, whose upright Judgment righting many, will never admit that Prejudice should wrong the or any.

"First therefore I protest in the Sight of the Hearts only Searcher, that not any

" First therefore I protest in the Sight of "the Hearts-only-Searcher, that not any " finister Affection, but Necessities forceable " Compulsion hath urged hereunto. Se-" condly, whereas it may be thought, " that my beginning this Suit with fome " of your Lordship's Tenants may imply " want of due regard in me towards your " Honour, I (upon my former Protestation) " assure your Lordship that these Men be-" ing the first, who (after Demaund of "Tyth) were first to me presented, as " those that carried their Woods; not leav-" ing their Tyth, they were, not voluntate " mea electi, but Sorte sua relicti, & oblati " to the first Trial of this Suit. " and Lastly, mine humble Suit unto your " Lordship is, 'that tho' your Tenants may expect your Honorable Patronage (which as their Lord you may afford them with cc out

out wrong-doing unto any,) yet it would please you (of that religious Integrity which tyeth the Souls of all good Men. unto you) to referve for me (your Lord-" ship's poor, true and affectionate Suppliant ) fuch Favour and Grace in your " Eyes, as that Law having free paffage, "Right being tryed, my poor Estimation with your Lordship may, so far forth as " I shall not deserve the Contrary, abide untainted: I in this and in all things wholly fubmitting my felf to your Lordthip's godly Command. Thus unfainedly praying for your Honour's continual Pro-" sperity in this World, and eternal Happi-" ness in the World to come, I most hum-" bly take my leave.

Your Lordship's in all Duty to command.

London this 8. of Feb. 1605.

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Theophilus Aylmer.

We have not yet faid all of the Reverend Some further Son of this Right Reverend Father; but ha-Character of ving been so singular a Person in his Life, I Dr. Aylmer, will here relate some few Things more concerning him from Papers communicated to me by Mr. Aylmer the Bookseller, to whom he was great Unkle. As this Divine was an excellent, so a frequent Preacher, and that even to his last and crazy Age. He had also an uncommon Gift in Prayer, whereby he was enabled to put up fit and N 2 proper

proper Petitions to God according as the different States and Necessities of Men and Things required. He trod in his Father's Footsteps in his earnest Endeavours by all fober and rational Means, to perfuade his People to a due Observance of the Common-Prayer and the Orders prescribed in the Worship of God. So that it was observed, his Congregation was as Reverend and Uniform in the public Service as any Congregation in England befide, For his Father had bred him up to be a true Son of the Church of England. And yet he was not at all of a contentious Spirit, nor placed his Conformity in continual Disputations and tossing of Arguments, or in Angry and reproachful Terms against fuch as differed from him, or the present Constitution. For he was a mild and peaceable Man, retaining the Truth in Peace.

His Charity.

And as he had confiderable Incomes from the Church, or otherwise, so his Charity was extraordinary: and that not only towards the Poor within his own Precincts and Parishes, but towards others that needed: especially poor Scholars and poor Strangers: Whether Spanish, Dutch, French, Italian, Grecian Exiles: gratefully remembring, no question, that his Father was once an Exile for his Religion, as they now were. To whom therefore he could not but have a peculiar Compassion. Mr. Squire his Nephew by his Sister, Minister of S. Leonard Shorditch London, would often shew

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shew to him the Necessities of certain Perfons, and ask an Alms on their Behalf; when he would usually give him twice as much as he demanded, whence the faid Squire would fay, he was constrained to conceal from him many Objects of Charity, because he conceived him to be too bountiful in his Liberality, even to the injuring of his Family. So that it was faid by the foresaid Person, who knew him and his Concerns intimately well, That had he been but ordinarily frugal, he might have referved from his Charity to the Poor, as much as he left for the intire Maintenance of his Wife and Family. It was this made him fay on his Death-bed, "That the Poor could not expect any Gift at his Death, because he had given them as much as he could, while he was alive; " And, that to his Soul's Comfort, he had already made his own Hands to be his Executors, and his own Eyes his Overfeers.

And as he was thus of a charitable, fo Humble and he was also of an humble and mortified mortified. Spirit. He exercised himself upon Occasions in Praying and Fasting: Living contentedly and thankfully with what he had. And tho' he were one of the antientest Chaplains to K. Fames, and might have deservedly attained more Preferment in the Church, and have been placed in a higher Sphere in refpect of his Father, and his own Learning, when many of his Inferiors and Juniors obtained greater and more Wealthy Places, yet he never repined, nor N 3 envied.

His Preparation for Death.

His Preparation for Death, and his Behaviour of himself in his Sickness was remarkable, and truly Christian. He was at first taken with a Feaverish Distemper, which tho' not violent, yet he apprehended would cause his Death, saying, Nemo moritur sine Febre. Wherefore his first Work was to put his House in Order, and to make his Will. And then raised up his Mind to frequent holy, and heavenly Thoughts; quickening himself by these Words, Quo propinguior Morti, eo letior; Quo vicinior Calo longior à Terra. . He enjoyned one of his nearest and dearest Friends, that when he should perceive him at the Point of Death, he should prompt him to say these Words Lord have mercy upon me, Lord Fesus receive my Soul. Which his Friend when he perceived his Death approaching, accordingly did. And tho' he could not speak the Words, yet by the lifting up his Hand he fignified the repeating of them in his Heart.

In the beginning of his Sickness his Friends persuaded him to make use of Physic. He answered, It needed not; He should be well. However, said he, I commit, and submit my Body unto them, as anto God's Instruments. Yet with this Caution, that they deal plainly with me: and when they find their Art ineffectual, then they render my poor carcass to me again to be ordered according to my own Direction. When he was asked often, How he did: He would say, I thank God, Heart-

Heart whole. And once having laid one hand on his Heart and lifting up the other to Heaven, he faid, The Glory above giveth no Room to sickness. When he found he approached nearer to Death, according to the Order of the Church, he made his Confession to the Preacher his Assistant, and received his Absolution, and desired the Communion, but Death came too hastily, and prevented. When the Preacher praying with him came to the Suffrage, Let the Enemy have no Power against him, he suddenly interposed with an observed Courage,

I am assured, he shall not.

He shewed his Paternal and Conjugal Love by these Expressions, Let none, faith he, think that I have left my Children poor; No. I have left them Heavenly Riches. when his Wife wept by him, he observing it faid, Why, how now, sweet Heart: Dost thou by those dear Tears wound thine own Heart and mine? But mine is Passion-proof. Worldly Occasions have many Night's separated us, and the Morning bath rejoyned us: Tis but one Night, one Short Night, I shall be from thee, when the glorious Morning, by that never setting Sun of Glory, shall eterally bring us together. Like a good Pastor, he shewed a great Concern for the Welldoing of his Flock after he was dead and " As S. Paul, faid he, prayed for his Brethren according to the Flesh, " that all Israel might be faved; so do I " pray for my Flock, that all my People " may be faved. And to this End I ear-" neitly

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## The LIFE of

" nestly entreat the Lord, that after my " Departure he will fend Faithful and

" painful Paffors among them, who may

" break the Bread of Life fincerely unto them, and in all Godliness go in and out

66 before them.

When his Death came with nearer Approaches towards him, he shewed greater Acts of Faith and Fearlesness of it. He declared he forgave all Men, as he defired God should forgive him. Let my People know, added he, that their Paftor dyed undaunted, and not afraid of Death. Ibless my God, I have no Fear, no Doubt, no Retuctation, but an assured Confidence in the Sin-overcoming Merits of Jesus Christ. And in the Conclusion of all, he shut his own Eyes with his own Hands, dying in the Lord Jesus in the Month of Fanuary 1625, the first Year of K. Charles I. a Year memofable for a fevere Pestilence, in which Time dyed Fifty four Preachers of London. was buried in his own Parish Church, and honoured with a Funeral Sermon preached by Dr. James Usher, the most learned Archbishop of Armagh. And all this we have faid of the Bishop's second Son Theophilus.

Mis Foird Son John.

His Third Son, and his Namesake, John perhaps a Soldier, for some Service, or Testimony of Honour the Prince thought thought fit to shew him, was Knighted; and Itiled Sir John Aylmer of Rigby in in the County of Lincoln Kt. He married Susan, Daughter and Heitess of Sampson of Suffolke

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Of his Fourth and Fifth and Seventh Sons, His Fourth Zachary, Nathaniel, and Edmund, I know Fifth and Salittle; only that Zachary and Edmund, as venth Sons. they were Brothers, fo they were Friends, a most intire Affection passing between them. As a notable Teltimony whereof, when Edmund lay fick Zachary never left him, but was continually with him Night and Day to the very last; never to be parted from each other till Death made the Separation: and that was not long, which Zachary himself as it were by some hidden Instinct was aware of. For when the Joyner came to take mesure of the Corps of his Brother to make his Coffin, Zachary at the fame time ordered him to take his mesure also for the same intent: and his Coffin was made too: in which he was enfhrined in a short time after and dyed without Iffue. A commendable Instance of that Affection and Love that ought to be between near Relations, and fuch as Nature hath tyed together in Blood.

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Tobel his fixth Son, had Archbishop Tobel his Sixth Whitgift for his God-father, who so na- Son. med him according to the Signification of Fuller. the Word (that is, the Lord is good) in memory of a great Deliverance by the Goodness of God this Child's Mother received, and the Child too, cast out of her Coach, being big with Child, and no Harm followed. He was styled Tobel Aylmer of Writtle in Essex Gentleman. He took to Wife Mary Daughter of John Sammes of Toppingobal in Hatfield Peverel, in Effex: and

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and had by her John Aylmer his Eldest Son Rector of Bletne so and Melchborn in the County of Bedford; and Tobel of London Gent. who maried Margaret, Daughter of Fohn Casinghurst of Letherhead in the County of Surrey: Besides which two Sons he had a Daughter named Mary, maried to John Acton Son of John Acton. the King's Goldsmith. Which second Tobel had Iffue two Daughters Mary and Margaret, as appears by a Visitation of London taken by S. George about the Year 1636.

The Bishop's Daughters were Judith, who His Daughters: maried William Linch of Kent; and Elizabeth, maried to Sir John Foliot of Pirton in the County of Worcester, Kt. who had Issue Ayl mer Foliot; and he Aylmer Foliot of Yardley in the fame County, a worthy and a learned Man, and of a good Estate, lately deceased: The Bishop had a Third Daughter, (or one of the former by a fecond Mariage) matched with Dr. Squire a Divine and Preacher. Dr. Squire. There be two Copies of Verses of his extant upon the Death of Bishop Fewel, one in

ftiled his Mafter in those Verses.

## Heu! mihi, Mors rapuit Dominum.

Latin, the other in Greek. This Bishop he

So that Squire seems either to have been his Chaplain, or brought up under him, and that that Bishop exhibited to him in the University. And I find he had in that Bithop's Life a Dispensation for the Vicarage II

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of Conmore in the Diocefe of Sarum. This Man was fomewhat fantastical, as appears in that he would needs preach his own Wedding Sermon; Which he did from that Text, It is not Good for Adam to be alone. Adam being his own Christian Name. But this was not the worst of him. For he proved Squire the Bian unkind Husband, and a diffolute Man. Shop's Son in She was a vertuous Woman and well Law. brought up. But he to cover his Difloyalty to her Bed, unworthily fained an Intrigue between her and a Knight; and as Brief view of we are told, framed a Letter from the the State of Knight unto her, which was indeed his own inventing to bespatter her Reputation. The Bithop fent for the Knight, and found out the Truth: And foon after arguing the Cafe between him and his Son in Law, foundly cudgelled him for his Baseness, which Martin Marprelate hearing of, thus abusively related it; That he went to buffets with his Son-in Law for a bloody Nofe.

He had Good Preferments in the Squire a Pre-Church. In one whereof, by the Statutes digal. of the Church where it was, he was bound to keep hospitality, and to have every Saturday three Vicars Choral at Supper, and every Tuesday to feed all the Poor that came to his House for Alms. And there came weekly above ninety Persons. But as he was vitious, fo he was of a prodigal Humour and ran much in Debt. And his Houses and Chancels belonging to his Livings fell into great Decay. He was

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also in the Queen's Debt for First-fruits and Tenths. And was fain to make use of a Protection. So that at last the Lord Trea. furer, the Bishop, and his eldest Son and four other Commissioners took the management of his Debts, the Archbishop of Canterbury having granted his Creditors the Sequestration of his Livings. This Sequestration the Bishop procured to stop his Vice and Profuseness, and to see his just Debts satisfied: Taking care that his Allowance out to anis foirs of the Sequestration should be but a bare Subfiftence; because his Father in Law was minded hereby, if possible, to reduce this lavish finful Man to Thrift and Repentance. But Squire laboured with the Lord Treasurer that he might have these Sequestrators nominated by the Bishop removed, and this Sequestration taken off. For that all his Creditors would have been content upon his own Word (excepting Dr. Bingham) without Sureties to have born with him, and to have received portionally as his Revenues had come in, if the Sequestration had been released. Whereas he did then daily more and more incurr Forfeitures. That it were better for him to refign all his Livings, and to commit his Body to his Creditors, than to fuffer the Bishop of London (in whose Debt, he faid he was not, but the Bishop in his) to keep his Living from him, and to receive all the Profits into his own Purse. That he could Itay no longer at Court, partly for Want and partly for Fear of Imprisonment, his Protection OHE

## Bishop AYLMER.

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Protection being ended. That in his Journey he must have begged, had not Sir Franas Knolles given him some Money to bring him home. And when he should come home, he had not one peny to maintain him and his Family. And yet he was bound by Oath, and the Statutes of the Church to which he belonged, to keep Hospitality. This was the Substance of a Letter he wrote to the faid Lord Treafurer August 12. 1587. And the said compassionate Lord the said day, either by Letter or word of Mouth, moved the Bishop for fome Favour to be shewed this Spendthrift. Whereat the very same day the Bishop fignified his Mind in this grave and earnest Manner to the Treasurer.

"My fingular good Lord, (my Duty re- The Bishop's membred) I trust your good Lordship Letter concern- will have due Consideration of my lewd ing Squire.

"Son in Law, that neither by Pity whereto you are naturally enclined, nor by Importunity of Friends, which fuch a lewd
Fellow shall commonly find ready, you
will forget any Piece of that fear which
you owe unto God, or that fingular

" you owe unto God, or that fingular " Care which your Lordship hath ever had to cleanse the Church, the Spouse of

"Christ, of all Hypocrites and filthy Li-"vers. And upon that Confidence I am bold to pray your good Lordship that

" fuch an Acolastus, and Dilapidator rerum
" Feeless discrime that not carry any Piece

" Ecclesiasticarum, shall not carry any Piece of Christ's Patrimony away to maintain

"his vicious Life: or that he and his "Friends

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" Friends shall find such Favour in Court. " that a Sequestration granted by my Lord " of Canterbury's Grace, and of his Col-" legues, Men of great Wisdom, Know-" ledg and Confideration, should now be " discredited (a Matter whereof there is " no Prefident) to bring the Fruits of " Squire's Livings to hungry Mens Hands, " as those two were which were offered " to your Lordship. Whereby the Un-" thrift might make some piece of Mony, " and fo run away: and fo the Creditors 55 be defeated of all Satisfaction; which " hitherto they have had good hope of. "The Sequestrators are for one Piece, " Mr. Francis Hastings and Mr. Purefoy of " Leicestershire: the others, my eldest Son " and one Mr. Kemp of the Temple Ut-" terbarister: Whom your Lordship may " at all times cause to be called to ac-" count. Where otherwise being commit-" ed to fuch needy Fellows as he hath and " will bring in, your Lordship shall fee a " mervailous great Inconvenience to fol-" low. Whereof I shall not need to speak: " for your Wisdom will have thereof fuf-" ficient Confideration. Thus praying God " to direct your Lordship in this and all other things, I commit you to the molt " favourable Bleffings of God. From my " Manour of Much-Hadham this 12. of Au-" guft 1587.

The Bishop's Vexation with this Man both for his Unkindness to his Daughter, and his other Immoralities, was such, that d

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that he accused him at the Council-Table, where he gave the Bishop sharp Words. But in his own Vindication he foon after ventured to make his Protestation to the Lord Treasurer (which I must not omit) That for Matters of Crimination objected by the Bishop, he was innocent and had offered himself to Trial in any Court in England, faving only where his Father in Law was a Judg: although he knew, as he faid, that all the Civil Lawyers almost stood in awe of him; and the rather for that the Lord Archbishop of Canterbury had joined with him in this Action. He protested before the Eternal God, that he had ever until their meeting at the Council-Table in all humble and most duriful fort, reverenced his Father in Law, and most intirely loved and yet did love his Wife, although he had been greatly abused, and strangely dealt withal.

What afterwards became of this loofe Man I know not. But his Son John feems to have been left in low Circumstances; whom his Unkle Dr. Theophilus Aylmer brought up and maintained at the University, and proved a sober and honest Man. He enjoyed the Benefice of S. Leonard Shorditch London, by the means of his Unkle, and other Preferments: which he gratefully acknowledged in print, as was said before. He was endued with good Learning, as appears by his Sermon preached at Paul's Cross Anno 1523, upon the second Commandment; which hath a great deal of Reading in it. Having

The Bishop's Name and Family.

Having faid all this of our Bishop, and his Children, I might add somewhat of his Name and Family, which was antient and gentile. I find several of the Aylmers in the City of Norwich about the beginning of the sixteenth Century commencing 1500. In S. Peter's Church in Norwich was ouried one Richard Aylmer with an old Inscripon in Latin Verses upon him: which shew him to have been Mayor of that City, and derived of a honourable Stock. Which Verses began thus,

Weavers Mon. p. 802.

Aylmer Richardus Procerum de Stipite

Is quondam Major Urbis jacet hic tumulatus, &c.

His Wife was named *Foan*: and by her he had Posterity: is charactered for a good and a charitable Man: and was buried

Anno Milleno D. bino cum duodeno:

that is, 1514. if I take it right. And before him there was one Thomas Aylmer of Norwich Grocer: whose last Will bare date 1500, who therein lest a Legacy to his Aunt Margaret Parker. Which Margaret seems to have been Grandmother to Matthew Parker Queen Elizabeth's first and most worthy and well-deserving, and learned Archbishop of Canterbury.

Of this Family, I suppose, was Laurence Aylmer Sheriff of London Anno 1501 and Mayor 1507. Serving out the Year upon the Decease of William Brown Mayor. This

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Stow's Surv.

Laurence was a Draper, and Son of Tho. Aylmer of Ellesnam in Essex, a neighbour County to Norfolk.

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And of the same Family I make no Geo. Aylmer doubt was that George Aylmer, one of the of St. John's Chief of the Friars of the Priory of S. John of Jerusalem. of Ferusalem in London, who at the Diffolution of Religious Houses under K. Henry VIII. was one of those stout Knights of the Priory, that would not furrender the House to the King, as many of the other Monasteries did. But however, when this House was dissolved by Act of Parlament, he fared pretty well notwithstanding his Oblinacy, having an 1001. Penfion allowed him for Life by the fame Act.

To all the rest let me add, that I find MSS. in office one Mrs. Fraunces Aylmer; a Gentlewoman Armor. of the Court, who was one of the Ladies that attended Q. Fane K. Henry VIII. his

most beloved Wife, on Horse-back at her most splendid and solemn Funeral.

Our Bishop kept a good House, having The Bishop's Eighty Servants with him in his Family. House-keeping, And befides, he built and repaired Houses, and Expences: Bridges, fcoured and cleanfed Ditches and common Sewers, &c. In which he spent more than any Bishop of London before him had done in Forty Years. And whereas it was not unufual in those Times for Bishops to obtain the Queen's Release of First-Fruits, he generously forbore to fue for it confidering the Queen's great

His Purchase.

And yet by his good and provident Husbandry he laid out 160001 in purchase of Lands not long before his Death. And when he dyed his Goods of all forts came to about 1000 L. Which was most of it fpent upon his Funerals.

His Dilapidations.

But notwithstanding all the Charges and Expences which the Bishop bestowed in necessary Reparations, such were the Decays of that great structure of S. Paul's and his antient Palace at London, that three Years after the Bishop's Death the Cost of putting them in Repair was computed at 6513 l. 14s. as Bishop Bancroft his next For which Bishop Mr. Aylmer the Bishop's Son and Heir for

Bancroft sues his Son.

Successor but one, brought in, who fued Dilapidations (as the Bishop had sued his Prececeffor) and obtained a Sentence in the Arches against him for 42101. 20 d. But to speak the Truth, Paul's Church had been in a decaying Condition before Aylmer came to the See, and what he and his Predecesfors could do themselves, or gather from others, towards the Repairs, could not effect it. The Sentence aforesaid took not effect, because the Personal Estate was not sufficient to satisfy the Sum awarded. Bancroft thereupon defired the Lord Treasurer's good Liking and Furtherance, to prefer a Bill in the high Court of Parlament for Sale of so much of his Lands as should suffice to discharge the Dilapidations, confidering the faid Lands were bought with part of that Mony that should have kept the Church and Houses

Houses in Repair. And added, that it had cost him a Thousand Marks to repair the House at London, being ready to fall down, when he came to it. It was faid also by the faid Bancroft, that Bishop Aylmer made 6000 L of his Woods, and left scarce enough to find the present Bishop yearly Fuel: and that he let out Leases, some for an 100 Years and above, and some for Fifty. But he now fueing Mr. Aylmer at the Law, some Caution must be had in the Reader how he takes all in the strictest fense, especially having no Opportunity of hearing the other fide, and remembring what the Bishop himself in his Life-time urged concerning his Woods. I do not know what iffue this came to, it feems Mr. Aylmer fet him at defyance, and faid; let the Bishop of London repair how he lift, but he should repair nothing with his Mony. But I have been told by fome of his Posterity, that he was fain to part with a round Sum at last, and to fell some Part of his Estate to make Satisfaction.

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## CHAP. XI.

Some Observations upon Bishop Aylmer. Certain things charged upon him cleared. The Lord Burghley his Friend.

A Review taken of the Bishop. We have in fome Reflexions and Confiderations taken a Review of him; and lookt into his Nature and Disposition, his good acquired Accomplishments of Learning and Judgment, his Friends and Enemies, and what Things were charged upon him as Faults in the Administration of his Episcopal Function.

Faults charged apon him.

I shall begin with the last of these. For however, carefully and conscientiously the Bishop behaved himself in his Office, he could not escape many and various Cenfures and ill Representations made of him, and his Actions. But I must premise, that the Ground of all the Accusations that were preferred to the Queen and Council against him, for the most part were his Profecutions of fuch as went contrary to the Rules and Orders appointed in the Church. For he spared not his pains to keep the Church of England in that Itay of Do-Etrine and Discipline wherein it was setled, when with fo much mature Advice and Deliberation it shook off Popery at first.

The greatest Broil he met with was, Wronging the Wast of his Woods to the Injury and Impoverishment of the See. In the Year 1579, he made indeed a confiderable Fall of Wood and Timber. The Information whereof was brought to the Council: And the Lord Treasurer foon wrote to him upon this Complaint, and in his free and plain manner blamed him for what he had done, and withal told him, that there was a Bishop once deprived for such a Thing. But the Bishop on the other hand a little nettled, and being fomewhar a hot Man in his Nature, called these Undigested Surmifes; and conscious that he had done nothing but what he could answer, was refolved to stand to the justifying of his own Doings. But what his Pleas and Vindication of himself was, we have seen already.

The Bishop was again blamed for his Charged for his too hastily and negligently granting Licen-Licences for cences for mariage, without due Exami-Mariage, nation concerning the confent of the Parents, Guardians and Friends of the Parties to be maried. The Occasion whereof was, that in July 1583, some Noble Persons Son or Daughter was matched unequally and unhappily, by means of one of these Li-Whereupon the Complaint was brought before the Council-Table. And the Officer named Mr Blackwel, was fent for by a Warrant from the Lord Treasurer, to appear before the Council, to examine him about granting this Licence. But both

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he and Dr. Stanbop the Bishop's Chancellor, protested they neither knew nor heard of the Fault till the Lord Treasurer's Warrant came. Whose Charge they confest it was, if they had been prefent, to have lookt unto it. The Bishop himself was also sent for to the Council, where he was twitted for his Licences: tho' if there were any Fault committed in this Particular, the Blame lay in his Officers, not in him. But effectually to prevent such unfortunate Accidents for the future, out of his good Zeal and Fatherly Care, he forthwith fent Order to Dr. Stanbop, inhibiting him for granting any Licences at all. Which he professed most willingly to obey: But withal defined, that there might be one uniform Order in all Courts, whence thefe Licences were to be granted.

Faculties.

For the Courts out of which they were taken, besides that of the Bishop of London, were that of the Archbishop of Canterbury his Vicar General, the Court of Faculties, whereof Dr. Lewin was Judg; the Confistory of every Bishop: and in some Places the Commissary in Partibus used it, and fome Archdeacons chalenged it by Prescription: there was also the Exemption of the Tower, by pretence of which an an-Old Sir Roger. tient Prieft, commonly called Old Sir Roger, did mary without any Licence. For, as Stanhop prudently fignified to the Bishop, if he made special Restraint of his Licences, and all other Courts were left at Liberty, although the Judges of those Courts were careful

careful themselves herein, yet their Courts being kept in London, it was easy for those that meant evil to feek that in one Place, which they might not have in another, as daily Experience shewed in the Exemption of the Tower: by Virtue whereof Old Sir Roger maried many a Couple, which Licences could not or would not be obtained. And if other Courts were not restrained, as well as that of the Bishop of London, as the Subject would receive no Benefit, so a Blot would only remain upon the Bishop's Court, and his Jurisdiction be in part overthrown; when Men should know, that they were driven to leave his Court, to fue to another.

Therefore upon these Considerations, and for a due Regulation of these Licences every where, the said learned Civilian craved of the Bishop, that he would endeavour with their Honours of the Council, that certain Restraints might be put upon all Courts, where such Licences were wont to issue out: First, for the Form of them; and Secondly, for certain Limitations to be ob-

ferved concerning them.

For the Forms, he sent the Bishop a Copy of that of the Court of Canterbury and another of that of London. Whereby it might appear, that the latter was a great deal more strait, in respect of the manner of the Licences, and the Consent of the Parents. And if by comparing both it should be found, that that Form of London were less disordered, then, that his O 4 Lordship

Lordship would procure that Form might generally stand.

The Limitations to be observed to be

thefe.

First, That no Licence pass, but that it be directed to some certain Parish, and either to the Parson, Vicar or Curate, who did continually serve there. So might the Officers know upon present Search, where to answer the Delivery of their Licences.

Secondly, That no Licence should pass for any Maid (Rich or Poor) but that the Clause in English subscribed be set unto it. For that every Minister was not to under-

stand Latin.

Thirdly, That none that came for Licence should be allowed to it by the Register: but that he should bring him to the Judg, to examine the Cause and the Necessity of the Licence before it pass. And so the Register to receive his Instructions at the Judge's Hands in presence of the Party that sued for the Licence.

Fourthly, That no Bond under Two hundred Pounds should be taken for any Licence of the meanest. And so according to the Quality of the Person, the Sum of the

Bond to be raised.

Fifthly, That one Clause in every Bond to be taken, be, that the Parties be of that Quality, and no other than they are named in the Licence; as either by the Name of his Occupation, Trade, Gentry, or upward.

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Sixthly, That no Licence pass for any Maid, but that the Quality of the Parents he fet down truly: and that likewise to be a Clause in the Bond.

Seventhly, That where the Party himfelf to be maried, did not come to fue about the Licence, the Sollicitor or whofoever else did follow it, should put in known Security that the Parties were of that Quality, and of no other than he did

avouch them to be.

These were the Civilians Restraints devised for Mariage-Licences, recommended by him to the Bishop: to which he in his Wisdom might add more. But in behalf of Defence and Maintenance of the Bishop's Court and Jurisdiction, and for the Care he had that they might not be noted above all others to be reftrained from that which was the Liberty of others; he humbly required of the Bishop, that these or what other Orders foever were thought necessary, might be by the Queen's Honourable Council given generally to all Courts; and all limited to one manner of Bounds.

Another Time an Accufation was brought He is charged to the Queen against our Bishop by some again for Disof his Back-Friends; and that only upon orders in Effex. Hear-fay: which reflected upon his Care of feeing due Conformity observed in his Diocefe; a Thing apt to provoke the Queen against her Bishops more than any other. Therefore they told her of Reports of great Disorders in Essex, a considerable part of his Diocese; and that the Ministers

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there in their feveral Churches had ways and Forms of their own, all different from the appointed Service, and that there were not Seven Churches in the whole County one like another. This was a fevere Charge indeed, if it had been true. This happened in November 1581. The Bishop understanding such an Information to be brought to the Queen against him was not a little nettled at it: and forthwith caused a diligent fearch to be made in Esfex. And after all had not found three Churches in the whole County, wherein the Service of the Book was not observed. Whereupon he prayed the Lord Treasurer, that he would let her Majesty know, (and that on his Credit) the Falseshood of this Report and the Conformable Condition of his Diocese. Adding his Resentment, that any should so far abuse her Majesty upon Credit of others, and tell the Queen Matters not of their own Knowledg. And to fignify his Diligence in his Place to cure all Diforders, he shewed the Lord Treasurer, how by them of the Ecclefiastical Commission Orders were given out, that Apparitors and Officers should on Lord's days go from Church to Church to fee what Conformity was used every-where, and to certify accordingly. Of this also the Bishop thought convenient that the faid Peer should advise the Queen, and to understand further her pleasure in the same,

In these and divers other Matters there wanted not for Persons to misrepresent him

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to the Queen; which when they were better and more throughly known and underflood, proved but Calumnies. And therefore when sometime the Queen seemed to give too much Credit to these Reports. the Bishop would re-mind her of the Request he made to her upon his first Access to his Charge, defiring he might enjoy the Promise the had then made him thereupon. That his Adversaries might not carry it away without his Answer, nor she condemn him without his Deferts. And when he found his Enemies afperfing him liberally. and he not called to speak in his own Vindication, he would formetimes be a Remembrancer to the Treasurer, and say, he dld not doubt her Majesty would graciously all to her Remembrance what a Princely fromise she made him more than once at his first coming to that Place, that whatbever should be enformed against him, he hould come to his Answer. The Performance whereof he hoped she would honourably grant himo

By the above written it appears, that Marprelate's our Bishop wanted neither Enemies nor Standers of Standerers. Whereof one was Maddocks, this Bishop who refrained not from shewing his Spight against him, even before the Lord Treasurer himself, telling him, that the Bishop's Dealings were under the Censures of many, and his Life gained evil Speeches of all. But it must be marked that a great Part, or most of these his Ill-Willers were such as he procured by that which he counted the

Discharge

Discharge of his own Duty and Conscience, namely, the pressing Obedience to the established Church and Liturgy. These Men of the Separation threw Loads of Reproaches and Vilifications upon him. And every one of them Martin Marprelate carefully pickt up, and howfoever flenderly vouched, he clapped into his Book, the more to expose the Bilhop. Some and the chief whereof we will here mention.

Detaining Stolen Goods.

He told a lamentable Story of the Bi-Thop for detaining Stolen Goods, viz. a Parcel of Cloth found within his Manour of Fulham, left there by certain Thieves, who had taken it from certain Dyers living at the Old Swan in Thames-freet. But when the Dyers came to challenge their Cloth, the Bishop said it was his own, because taken within his own Lordship: And that if it was theirs, the Law should pass upon the Thieves, and then he would talk further with them. The Thieves were tryed and executed, and they confessed the Cloth to be theirs that claimed it. But notwithstanding the Dyers could never get their Cloth. With this the Scurrilous Author made Sport, faying, The Cloth was good Blew, and fo might well ferve for the Liveries of the Bishop's Men; and good Green, and fo would ferve for his Cushions, and the Coverings of his Tables.

Wronging his Grocer.

Another Story was told of him; which I put also among the Rank of his Slanders. That one George Allen being the Bishop's Grocer, and dying, Tho, Allen and Rich. Al-

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worth, Merchants of London, were his Executors. And finding in the Books of the Deceased the Bishop to owe 14% odd Money, on Easter-Wednesday of all the days of the Year, they waited upon him at his Palace at London for the faid Mony, for that they were to dispose of it according to the Trust Reposed in them. But that the Bishop called them Rascals and Vilains, faying, that he owed the Deceafed nothing, and that he had a general Acquittance to shew. But when they defired him to shew his Discharge, and they should be fatisfied, he would shew them none, but bad them Go, fue him. And then they replyed, Do you use us thus for asking our due? We would you should know, we are no fuch vile Persons. whom the Bishop again, Away: Citizens! Nay, you are Rascals: you are worse than wicked Mammon. And fo lifting both his Hands, and flinging them down again, faid, You are Thieves, you are Cofiners. Take that for a Bishop's Blessing: and lo get you hence. And so thrust them out of Doors. But when they shortly after went to bring the Matter to further Trial, he fent a Melsenger to them confessing the Debt. Yet they could not get the Mony to this day.

Another of his Enemies flanders was, Keeping one in That he kept one Benison a poor Man, in the Clink. the Clink for I cannot tell how long, un-

justly without Cause.

Ordaining his Porter.

They threw it also as an heinous Reroug proach on him, that he ordained his Porto be ter that waited at his Gate, for a Minbugh . Valion first I

Thefe Calumnies wiped off.

These and divers other Stories were buy m the Effects of a calumniating Spirit; angood were either falle, or if there were any Trut he ] in them, they were so put together, as though make that criminal and hainous which in with deed was justifiable, or at least excusable was to Bur the Libeller, to set out his Pasquilor v raked all things by all Reports from all thinat Sycophants in the World, and made n Thier Choice of Men or Matter, fo that it might ence ferve his turn; as an Author in those Timet wa

Ann. 1589.

Admonit. to the (fupposed to be Cowper Bishop of Win Cloth People of Engl. chefter ) in his Answer to Martin's Libe Liber speaks. Who wiped off all these foul and found lying Representations of this and othe fough worthy Bishops in Queen Elizabeth's Reigning rand set in true Light the disguised Storiethe Bish told of them,

And from him to affoyl these dire Ach at cufations. The Bufiness between the Bargoo shop and the Dyers in truth was thus. Thathey upon notice given to the faid Bishop, that to fuch Cloth was wayved within his Manou Law of Fulham, and left in a Ditch there, anction no Owner known, he prefently, hoping to late take them that brought it thither, or a thou least to fave the same from purloining or and miscarrying, appointed the same to be defeat watched divers Nights. And in the End Law hearing neither of the Owners, nor of them claim that so wayved it, willed the same to beding brough

corought to his House in Fulham, and there oto be kept for him or them which by Law in bught to have it, were it in respect of the irst Property, or of the Alteration thereof buy means of the Liberties. Whereupon a angood space after, the Dyers indeed came to ut he Bishop and claimed the Cloth, and thought by earnest means to have it again. invithout making any Proof that the Cloth blevas theirs, or that the same Cloth was it, uil or which the Thieves were executed, or the hat fresh Suit was made after the faid nThieves for the fame. But upon Confeghence had with learned Lawyers therein, ment was refolved, that the Property of this 7in Cloth was altered and transferred to the ibe Liberties. And so the Dyers themselves andfound: Elfe they would by Law have the fought Remedy ere this, three years beigning now past, fince this pretended Loss of orie the Cloth. Yet nevertheless so far had the Bishop been from exacting the Extremity, Ach at Offer had been made to the Dyers of Ba good part of the Cloth, where in Law, Thathey had loft all: and farther to restore all, that or to make fufficient Recompence, if by nou Law it ought to be fo, upon the Examinaanction of the Truth of the Caufe. Marpreg tolate indeed called this downright Theft. r a though it were taken and claimed by Right g o and Law, because the true Owners were be defeated. And this is no more than the End Law doth in other Cases: as in Strays prohem claimed and kept a year and a day, accoro beding to the Law, the Property is altered, ught

and transferred to the Lord from the true Owner. So is it for stolen Cattel, brought bona Fide to the open Market. The first Owner's Property is gone, and the Buyer hath it. And so it was for waived Goods, as was that Cloth. So that herein the Bithop did but maintain the common known Right and Privilege of his Manour, and no otherwise than any other Lord of a Manour would and might do in the like Cafe. But to shew that he had not so great a Defire to detain the Cloth, as the Libeller prefumed, he oftentimes asked an Officer of his, how it happened that the Dyers came not for it: for he had been ever ready, and still was (and so the Apologist seemed to have warrant from him to declare) to deliver it to them or the value thereof, if it proved to be theirs.

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As to the Executors of Allen the Grocer, it is true the Bishop was somewhat moved to hear his Name to be in the Merchant's Books; a thing which he ever fo precifely avoided, that commonly he fent to them he had to do with, warning them to deliver nothing in his Name, without his own Hand or ready Mony. Hence if peradventure, provoked by the Executors, he used fome sharp Words in a matter that was so fudden and so strange to him, it must be placed among humane Frailties. But certain it is, that though not at that Time, yet very shortly after, the Debt was discharged: and that long before Martin's railing Book came forth; excepting Ten pounds; pounds, which the faid Executors them-

felves for a time respited.

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The Business the Bishop had with one Benison's Barnabe Benison, who called himself Stu- Matters dent in Divinity, and who for his Perversenes was kept in the Clink half a Year and more, was thus. This Man had studied for some time at Geneva; and after a convenient Stay returned into England, full fraught with the study of Innovation and Disobedience, setting up his Station in London: Where he was maried by some other Order different from the Book and Usage of the Church of England: And it feems bore out himself by grave Mr. Fox; the Martyrologist; who being mistaken in him favoured him at first, but afterwards acknowledged with Grief of Heart that he had been abused by him. Now Benison gathered Conventicles, refused to go to his Parish Church, sought to set all in Combustion with Schism in the City. Whereupon he was called before Sir Nic. Woodroff a grave Citizen, (that had been Lord Mayor Anno 1580.) and the Recorder. Who found him in fuch an Humour, that they meant to have fent him to Prison. But because he was of the Clergy, they thought good to commit him to his Ordinary. The Bishop his Ordinary travailed with him most earnestly to bring him to the Church, and become orderly; But affer all, could profit nothing with hims Wherefore he fent him again to the Seffions to the Lord Mayor and the Judgess After

After they had dealt with him, and could find at his Hands nothing but Railing, they referred him to the Bishop; who finding in him unspeakable Disobedience to the Queen and her Laws, offered him the Oath usually tendred by the Commission, which he contemptuously and spitefully refused. Which being certified according to Order, he was sent to the King's Bench, and condemned, and thereupon sent to Prison. And what at length could the Bishop have

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But it seems the Bishop had in the Managery of the Matter with this Man fomewhat overshot himself, and not proceded so circumspectly in the Imprisonment of him for fo long Time. For Benison's Cause being brought before the Lords of the Counfil, the Bishop was judged to have dealt too hardly with him; and received therefore some Reprimand. This made Benison's Friends and the Bishop's Enemies to triumph. And he to fecond his Blow (that I may put all together) preferred a Petition to the Lords, "That it would " please them to inform the Queen, while " his Affliction was yet something fresh " within her Remembrance, that for the " late loss and great Hinderance he had " fustained by his late Imprisonment, over " and befide his former harm done him, " the Queen would take some Pity on " him, and that in three Regards especi-" ally. First, His Charges of close Imprison-" ment thirty Weeks in the Clink; having a Man

a Man continually Suing to their Honours " for him. Whose Expences, besides his or-"dinary Maintenance, were great and chargeable unto him. And that it might be judged, that neither he, nor any poor Student else, who had been tenderly brought " up after an honest manner in Learning, could not any Way live conveniently in 6 fo costly a Place so long time, under 40 1. Cost at least. Secondly, the un-" faithful Dealing of fundry Men with him, who had most Part of his House-" hold-Stuff in their Hands, when he went " to Prison; and the utter Spoil of his "Books both at his Chamber and also in " the Prison, brought no less Damage un-" to him than were his Cofts in the Clink, " with much Grief because he could get " no fuch Books again, as were the most of those he missed. Thirdly, His Tenement of Freehold, all the stay of Living " that was left him of his Father, was fo " ruined, and utterly spoiled in his Absence especially, as an 100 l. would not in all "Things repair it again, and bring it to " the same Ablenes for her Majestie's Ser-" vice; that it was in in his Ancestors' " days.

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"Wherefore these things briefly informed by their Honours, and his present
Poverty opened unto her, to wit, that
it would please them to tell her, that
he was not then able, unless he would
fell his poor Apparel off his Back, or
Cover of his Bed to lay out 40 s. for his

P z "Recovery

"Recovery of ought of that which was unjustly taken from him, and by Force kept
"ftill. Which if they would do he would
nothing doubt of it, but that God who of
his Mercy toward him, made her Majestly to pity him for his long Imprisonment and other Wrongs received of the
"Lord Bishop, would now again move
her to set down, according to this Christian Clemency he had ingrafted into her,
fome good Order of Recompencing of
him for the great Wrong the Bishop had
done him. But how well, or how ill
this Petition was taken of the Lords I
cannot tell. And so much for Benison.

His Charge of making his Porter a Minifler, cleared.

As for the Charge, that the Bishop made his Porter a Minister; all things considered he thought it to be justifiable and lawfully done, and not to lack Example of many fuch that had been after that fort admitted, both fince the Queen's coming to the Crown by many good Bishops, and by found Histories Ecclefiaftical. That where Churches by reason of Persecution or Multitudes of Hamlets and Free Chappels, had commonly very small stipends for the Ministers, honest godly Men upon the Discretion of the Governors of the Church, had been; and might be, brought in to serve, in the Want of Learned Men, in Prayer, Administration of the Sacraments, good Example of Life, and in some fort of Exhortation. And this Man therefore when the Bishop found him by good and long Experience to be one that feared God, to be conversant i

in the Scriptures, and of very honest Life and Conversation, he allowed of him to ferve in a small Congregation at Padding. ton, where commonly for the meanness of the Stipend, no Preacher could be had; as in many Places it came to pass, where the Parsonage was impropriate, and the Provision for the Vicar or Curate very fmall. And how that poor Man behaved himself there, Time and Trial proved him. For he continued in that place with the good liking of the People eight or nine Years, till he grew dull of Sight for Age, and thereby unable to ferve any longer. It is to be found among the Greek Canons, that in Spain and Africa, when the Goths and Vandals had by extreme Persecution made havock of the Church-men, those few that were left there alive made their Moan to the Churches of Rome and Italy, that their Churches stood empty, because they could get none to ferve, no not fuch as were unlearned. Whereby it appears, that in the Time of Necessity and fuch great Want, the Church did allow of very mean Clerks, and fo did they in the Beginning of this Queen's Reign.

It is hard to relate all the Aspersions and other calum-Stories they cast upon this grave Father, nies, For besides the former, they charged him for cutting down the fair Elms of Fulbam; and for taking part with his Man, who

endeavoured to wrong a poor Shepherd of a Legacy left him. The Falsehood of both which hath been declared before. They

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rudely Nicknamed his Lordship, (whose Christian Name was John) Don John, and fometimes, by an easie Variation from thence, Dumb John: intending thereby to fetch him over for Lazines and Neglect of Preaching. Whereas in Truth he was both a great and a learned Preacher, and had been very successful therein. In former Time he was the only Preacher in Leicestershire: Whereby under God that County was brought out of Ignorance to Knowledg and found Religion. When afterwards he was Archdeacon of Lincoln, by his diligent Preaching and careful Disciplin he purged both the Cathedral Church and the County too, and reduced it to Order, Sobriety and Religion. Moreover they had the Confidence to give out, that Simony was the Bishop's Lacquay, and that, according to Marprelate's Phrase, Tarleton had taken him in Don Fohn of London's Cellar: That he urged Men to fubfcribe contrary to Law; That he abused the High Commission: That he bound an Effex Minister in a Bond of 200 1. to wear his Surplice on Easter day: That he forbad Men to humble themselves in Fasting and Prayer: and that he then faid unto the Preachers, Now you had best tell the People that we forbid Fasts. The occasion of this Clamour seemed to be, that in Lent 1588. by Letters to the Archdeacon of Effex, he had forbidden certain Fasts which the Sectaries had of their own Authority appointed. Further, They told it abroad with

with Triumph, how one Dame Lawfon, a Citizen's Wife, a bold prating Woman, came to the Bishop at Paul's Gate, and bade him throw himself down at her Majesties Feet, and acknowledge himself to be unfavory Salt, and to crave Pardon of her Highness, because he had so long deceived her and her People. This Woman as it feems, was fet on by the Malecontent Party. For the took her Opportunity to abuse even the Archbishop of Canterbury, as well as the Bilhop of London. But the Apologizer, in the Name of the Bishop, replied, that this Dame came at no time to him in that Bravery. For if the had, the Bishop was not so soft, but she should have felt of his Disciplin, and of the Queen's Authority.

They charged him further, that he was Bowling on the a Defender of the Breach of the Sabbath. Sabbath.

and that he used to play at Bowls on those Days. And that he was a Swearer, because he used to say sometimes By my Faith. As to these two last Imputations the Bishop thus either justified or excused himself; That he never withdrew himself from Service or Sermon on the Lord's days. That Christ the best Expositor of the Sabbath, said, that the Sabbath was made for Man, and not Man for the Sabbath. That Man might have his Meat drest for his Health upon the Sabbath; and why might he not have some convenient Exercise of his Body for the Health thereof on that day? Indeed it was the general Custom

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inthose days, both at Geneva and in all other Places where Protestants inhabited, after the Service of the Lord's Day was over, to refresh themselves with Bowling, Walking abroad, or other innocent Recreations, and the Bishop followed that which in his Travails abroad he had seen ordinarily practised among them. As for his using the Word By his Faith sometimes in his Assertions, the Bishop pleaded, that is it were an Oath he would amend it: but he was apprehensive of no more in that Phrase of Speech By my Faith, than In very Truth, Bona side, Assuredly, or as Amen

importeth.

Beside the Book of Martin Marprelate. wherein most of these Calumnies are cast upon him, there was another Book came forth in these Times, written with as much Spight against the Bishops, and Aylmer among the rest, intitled A Dialogue concerning the Tyrannical Dealings of the Lord Bi-Where the Author spake of his making the Porter of his Gate Minister of Paddington, being blind, when he could do him no further Service. But that was known to be false, that honest Man losing his fight divers Years after. An in another place, that this Bithop when he was at best was but a corrupt Man: and that the best thing in his Book of the Harborough of Faithful Subjects | favoured but of Earth, and many things handled in it very immodeltly and unchristianly.

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And, that I may not concele any Thing that his Slanderous Enemies belihed out against him, the very Mention whereof is enough to shew their Malice, and to justify the Prelate; there was another Imputation cast upon him both of Covetousness and Falsehood. As that he protested once at Paul's Cross, that he had no Money, and that Paul's Church could hear him witness supon which he had laid out fo largely in Repairs. And that shortly after one of his Servants robbed him of an 100 % As the these two might not well confift together; that at the Time when he spake those Words he might have little or no Mony, and foon after receive an 100% and have it in his House. Nor is it an unufual manner of Speech for Men to fay, they have no Mony, when they have not plenty of it. The Slanderer added, that for this Offence of robbing the Bishop, he hung three or four. Some of which faid; they knew he had Mony at Usury, and that his Servants lived upon Bribes. The Libeller was put hard to it, to blemish the Bishop's Name, when he was fain to make use of the Words of Rogues hanged ar Tiburn to do it. What Credit is to be given to fuch, let any one judg.

But in the midst of these Enemies, he His Friends, had divers Friends; and some of them of Power and Quality at the Court. The chief of these was the Lord Burghley, Lord Treasurer of England: Who indeed, as he was a very good and wise Man, so he was

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a general Patron and Friend to all the worthy and learned Men of the Church. He was this Bishop's great and constant Friend, And he shewed himself never the less friend. ly, the he used, as he saw occasion, freely to speak his Mind, and admonish him in fome things which he thought reprovable, Whereat the the Bishop would be sometimes a little nettled, and speak and write to the L. Treasurer somewhat hastily; vet this never abated that real Love the Said Lord had for him. Which the Bishop after long experience being very fenfible of vowed himself unto him, as his chief Patron under God and the Queen. And when once, viz. in the Year 1585, the faid No. ble Peer had by the Lord North sent a kind Meliage to him, expressing what an Opinion and Value he had for him: and particularly that he would endeavour to procure him more Ease by a Translation to an eafier Bishopric, which was the Thing that of all he most defired: These favours made a great Impression upon the Bishop's grate ful heart Which by Letter to the faid Lord he foon exprest: " That he under-" flood by the abovefald Lord North, how " much he was bound to him, as well for " his good Opinion of him far above any " thing that was in him, as also for his " Honorable Purpose to purchase him some " more Ease in his old Years, than hither-" to it had been his Luck to have. That " tho he had neither by obsequious Atten-" dance, nor by any manner of Recompence,

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pence, nor by any great fignification of Thankfulness given his Lordship any Cause to deal so favourably, Yet that it might please him to think of him the Bishop who he faid was no good Courtier, as one that could better conceive what and how much he was bound unto fo honourable a Friend, than his plain Nature by outward thew did commonly vaunt. But that his Lordship should find by God's Grace in the end. when Ability served, that he would neither forget his obtaining the Archdeaconry of Lincoln for him, nor his honorable Countenance for him fince he came to that Reffless Sea, he meant the Bishopric | nor the constant Continuance of his Fayour and Furtherance towards him in his long lingring Hope of Remove. But there was a Party at Court against him, that ever obstructed his from taking Effect, in how great proability foever it was sometimes of suceding.

He called it his Burthenous Estate in hat Place wherein he found himself every ay more and more unapt to supply what he Place and the Time required. But he rayed that God's Will might be don, who had Mercy in his good time would provide Place for him of more Ease [meaning leaven] and a Man for that Room of more Ability. And thus in the Conclusion composing himself as to this Matter, That though some Men sought to him-

" der

" der the Course, that the Lord Trea-" furer, and other of his honorable Friends

" so favourably followed, yet in the End " they should do no more than God would

Sofuffer thembus of one | quality

Lord Treasurer Burghley.

Between the foresaid Noble Lord and him was held a constant good Correspondence. For indeed he was a Person that took a particular Care of the Church and the State of Religion; and was, as I may so say, the Superintendent of the Superintendents of it. And the Bifhop, feeing how he was concerned, not only for the Civil State, but the Ecclefiastic also, told him once, that he the faid Lord, might justly fay, Not only Reipublica, but with Saint Paul, Mibi incumbit cura omnium Eccle siarum. In truth he was one, that by his extraordinary natural Parts, and deep and long Experience, had arrived to fuch a Degree of Wisdom and Understanding, that when once the Bishop had signified his Advice in some Matter, he shortly took up himself with the Latin Proverb, Sed Sus Minervam, and faid no more. And well knowing the great Stay this faid Lord was to the whole Kingdom, at another time he made this Prayer for him, "I pray for you as God's "good and great Instrument in this poor " Ark of Noah, and these most dangerous "Times. In which I pray God fend you "the Eyes of Angels, and the Wisdom of Solomon.

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Pances studies (bereind Warmeller) His great Abilities in Learning. His Disputations: Writings. A Logician: an Historian: an Hebrician: a Civilian. and their dain the public

DUT let us turn away our Eyes from D these his Troubles, and take another View of him as he was a Man excellently endowed both with humane and divine

Learning.

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He gave the first Marks of his Abilities His Debates in this way in his Disputations in the Con- Queen Mary's vocation under Queen Mary, when he was a Convocation. Member there. Where he had need both of Courage and Learning too, to withstand the Torrent of an Assembly of Popish Divines refolvedly bent to overthrow the Gospel. He managed himself now very well; and shewed first that he was a good Grecian; making that Part of his Learning serviceable now to him. For when Cheny, another of the Proteflant Disputants had quoted a Passage out of Theodoret, to prove that the Substance of Bread remained after the Confectation, viz. That the Elements were the same after Sanctification that they were before; and that they did not go out of their former Substance and Form; where that Writer useth the Word soia, Substance: And when Concerning the one Moreman, a Member of that Synod, Sense of soias (to evade this Allegation) had faid, That

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soid was a Word that implyed Accidence as well as Substance, and Accidental Substance; Aylmer shewed learnedly, that wie could not possibly signify Accidens in the Place alledged. And that was evident from the two other Words used by Theodoret in the same Place, viz. 200 and which fignify in English, Shape and Form: He proved moreover out of the same Author that doia in Greek could not be fo generally taken; as Moreman for a thift would have had it. This was made good by Aylmer in the Acts of the second Day. And two Days after, when More man his Antagonist, for his own Reputation, had endeavoured to refute what Ayl: mer had before faid, he again very learnedly confirmed what he had spoken of the the Sense of soia, by Reasons and Proofs grounded and brought out of the Greek. Which fo confounded his faid Opponent, that he defired a day to overview them, not knowing what to fav.

to the Prolocufor.

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Person Mary's

His free Speech Another Pallage of this learned Man in this Convocation must not be omitted: It was this: That when Pern had made a Declaration of his Mind against Transubstantiation, and confirm'd the Sayings and Authorities of Aylmer, Dr. Weston the Prolocutor took him up fhort, and faid, he wondred that Pern would fay fo much; because but Friday last he had subscribed to the contrary. But Aylmer stept forth, and told the Prolocutor, that he was to blame to reprehend any Man; partly, for that that the House was an House of Liberty. and every Man was there free to speak his Conscience; and partly, because he himfelf had promised but the Day before, that notwithstanding any Man had subscribed. he should have free Liberty to speak his Mind. Such was the bold Spirit of the

Man in a just and good Cause

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One Passage more must be remembred Hetakes up the of this Reverend Man with relation to Prolocutor athis Synod: which shewed his Prudence gain. and Care for the Credit and Reputation of himself, and those few Protestants with him that were in the House. For when the Prolocutor after some Days would have made a Triumph against them on the fide of the Papifts, and had termed their Conferences about the Argument of Transubstantiation a Disputation; Telling the House that they had three days together answered them, upon promise that they should answer them the Papists again, as the Order of Disputation did require. And if they be able to defend their Dollrine. faid he boastingly, let them do it: Aylmer thood up, and shewed the House, how vain a Man this Prolocutor was; affirming that they never promised any such Matter as to Dispute, but only to open and testify to the World their Confciences. For when they were required to Subscribe, that which they did was, that they refused, and faid. they would shew Reasons, which moved them that they could not with their Coniciences do it: as they had partly fufficiently

ently don, and were able to do more And therefore that it was illy called by them a Disputation; and that they were worthy to be blamed that were the Authors of that Name. And finally, that they should but incumber themselves, and profit nothing, fince the Matter was already refolved upon in the House, and determined whatfoever they should do, or Profocuter a dispute to the contrary. All states and

His Book called The Harborough.

The next Specimen Ayimer gave of his Learning was a small but a truly learned Piece called An HARBOROWE for faithfull and trewe Subjects; Against the late blowne Blaffe, concerning the Governe ment of Wemen. Wherin be confuted al fueb Reasons, as a Straunger of late made in that Behalfe: With a breife Exhortation to Obedience. Which he wrote in his Exile, and near upon his coming over into England, printed in Strasburgh, Anno 1599. the Queen being then newly come to the Possession of the Crown. It was penned in the Name and for the Vindication of the English Protestants, against a Book writen by Knox the Scot, intitled A Blaft against the Govern ment of Women. Wherein he spake much and vehemently concerning the Unlawfulness of Womens Government, and for fighting against and dethroning of Princes, if they opposed and persecuted Religion, and earnestly excited the People thereunto, out of Hatred to Queen Mary, and her Persecutions. This was a Doctrine the true English Protestants in these times utterly

Bishop AYLMER.

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refly dislowned; and therefore it behaved them of this Juncture especially to clear themselves of by some publick Testimony. And this Aylmer did in this Book, and threw fuch Principles rather upon the Papiers. And hence in a Place in his Book he took oc. caffon to declaim against the Populh Bilhops, and their Laicivious Living, and their Secular Wealth, and fpake in these Words, (Which Marprelate, and after him Will. Pain made use of against even the Protestant Bi-Antipathy. p. shops) has Come off, ye Bishops, Away 441. Part II. With your Superfluities: Yield up your Thousands. Be content with Hundreds as they be in other Resonned Churches. and their Latervious Living, and their Sewhere be as great Learned Men as you are. Let your Portion be Priest-like no Prince like. Let the Queen have the reft. Prince like. Let the Queen have the rein of your Temporalites and other Lands to maintain these Wars against the French that now threatned the Nation much I which you procured meaning the Popish Clergy in compliance with E. Philip and your Mistres. Queen Many left her [Queen Etizabeth] em-broffed in. And with the rest to build and found Schools throughout the Realm That every Parith Church may have his Preaches Every City his Super intendance of the honestly, and not pompoul of the will never be unless your Lands be dispersed, and bestowed upon many which now feed and fat but one Remember that Abineleck (as he goes on) when Davidin his Banishment would

#### Billop AFL Light

", have dined with him, kept fuch Hospi-

tality, that he had no Bread in his House to give him, but the Shew Bread. Where was all his Superfluity, to keep your pretended Hospitality? For that is the Cause that you alledg, why you must have Thomsands as the you were commanded to keep Hospitality rather with Thousand than with an Hundred, Tolar indeed our Divine was then, as appears fofficiently by what is above faid, no Friend the Wealth and Grandure of shole Papal Bishops that were then in place, who Regard to Christ and his Flock, and had shewn themselves the greatest Opposers of the Gospel and the Reformation of the Corruptions of the Church. And hence he spared them not. And in another Place of his Book. Could the Bushops ruffle in their Robes, keep their great Horses, and have their Thoulands yearly with all the rest of their Superstuiry, if the Queen Elazapeth lately come to reign were not their Buswark, and took care for them, while they care not for here Meaning these Popula Prelats, who reaffected Splendor and Glory more than true Meaning these Popul Prelats who remained at present in their Places, and whom the Protestants seared might still continue there. But Aymer's Expressions were so general against all Bullons, wat they were afterwards by the Enemies of Episco-pacy thrown in his own Teeth, and of the rest of the Protestant Bullons. And he himself was fain to pake Anglogy (the best be chewas fam to make Anology the belt he could) " have

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could) for those Words of his One of the Taunts on this Occasion cast at him by Merian Marprelate was, that he prayed Bilton Aulmer to resolve him, that in case this Prophetie of Mr. Aylmer (meaning those Words of his Book, Come down ye Bishops from your Thousands, Ste.) came to pass ringhis Days an whom then should be Bishop of London Si

But to return to the Book it felf. He Dedicates it to dedicated it to the Earl of Badford, and the Earl of Bedford and the Lord Duddely: and therein gave the Lord Dudley. Reason that moved him to write protesting, in the Name of the rest of the Learnled A Protestants against this Blast to overthrow the Government of Women; and that he took this Work in hand to much the rather, because if no Man should have Idone it, all their fide should feem to have both with it which he knew to be fo far off that none that he knew the spake of the Learned) were any further guilty in this Point than that by their hipublic Declaration they had not shewed them. melves guildefin "I dave be bold to fay. Briadded lie, that all the best Leatned be of I the fame Judgment hereing that this my " fimble Pregule that butter me to be of. the Southan neither our feworn Enemies, the nt Bapills thall have any longer beifure to Mobely is a non our half Friends, which are -diindifferentuato believe any chinai of us effichereaften roll milituit us, nor the High Powers themselves in this Point to fear Me have learned and taught, we

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P. 110.

love and like, we honour and elteem true Obedience to the High Minifters of God. And on the contrary we st can no skill of feditions Disturbers of "well ferried Polices, of rath, unbridled " Breakers of wholesome and godly Laws. " Thus, methinks, I may fay in the Name of all because I know the contrary O-

Dedicates it the Earl of Bedford and Lord Dudley.

Dorm. Proof

P. 119.

" pinion to be in few or none. Where-"fore let our Enemies leave off thus to dedical it to the Lant of Leuisehalt But it feems their Epemies would not leave off norwithstanding dyther's Counfit to them. For the Calumny was 300 fweet to their Enemies to lay it afide. And they continued industriously to blow in a-

bout, and to make a Noise against the whole Body of the English Protestants for that fingle Book of Knoxes however difowned and abhorred by them. For it was three or four Years after, that one Tho. Dorman boldly in print told they English Prote-

stants in general; "When it ferved your ... rurn you defended froutly with Tooth and "Nail that a Woman might not Govern

16 a Realm lawfully descended unto ther, ym not not inicivil and politick Matters.

Within how few Years, yea Monthsafter, sti taught ve, (the time follerving for your

"Purpole) and yer dod that a Woman " may Rule not the Realismin Temporal

" things fonly but the Church in Spiritu-

also Il As tho it were full the Protestants Principle but that now they conceled it, shussed We have learned and taught we

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because they had a Woman on their own fide.

And besides this, the Papists had the Impudence, to lay the Charge still more home, viz. that however the Author of the Harborough pretended that he that wrote that Book of the Blast was a Stranger and no English Man, yet in truth he was an English Man. For thus the same Dorman writ, "That they covered their Malice with the Cloak of a Stranger, and for "conveyed the Fault from themselves to another. But that the Truth was well "known to be far otherwise. And that First because [forsooth] Aylmer in his Book had faid, that the Author of that Book against Womens Government was grieved; like a good Member of that Body which then suffered, [that is, the English in Exile under Queen Mary] therefore he must be English himself; and of English Principles: For furely the Scottish Author must be said to be fo. living in England upon Queen Mary's Acces to the Crown, and flying then with the rest of the English in the beginning of her Reign. And Secondly, this Author must in Dorman's Account be English because Aylmer had said of him, that he should not have meddled with other Princes, but kept himself in the particular Person of his Sovereign Lady Queen Mary. Indeed this might have lookt like fome Truth, if there had been no other Queen Mary at that Time, but the of England. But there was then a Mary Queen vo bodiss bus the Q 3 vo landay of

common

of Scots too; and of the same severe temper against the Professors of Religion as the other Queen her Namefake. And concerning her, viz. the Scotch Queen Mary. it is that Aylmer spake, " that the present State then, through the Fault of the Person and not of the Sex was unnatu-" ral, unreasonable, unjust and unlawful. "And that if he meaning Knox had kept him in that particular Person, he could " have faid nothing too much, nor in fuch wife as could have offended any indifferent Man: Adding this concerning the 55 same Knox, (which will speak full out 55 his Mind in this Matter) That this a-" gain would have been confidered, that " if the Question were to be handled, yet were it not meet to bring it into doubt " at that Time, when it could not, nor " yet can be, redtelled (were it never fo evil) without manifest and violent wrong of them that be in Place. For if it were " unlawful (as he will have it) that that " Sex should Govern, yet is it not unlawful that they should inherit. And in this Point their Inheritance is fo linked " with the Empire, that you cannot pluck from them th'one without robbing them " of the other. This doubt might better " have been moved, when the Sceptre was, " or shall be in the Hand of the Male. " And fo if it were found evil (as I am " persuaded it shall never be) it might " without the wronging of any be reformed. But now being stablished by Law, "Confirmed by Custom, and rarified by " common

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" common Confent of all the Orders in the "Realm; it can be no Equity to take it " from them, nor any Colour of Honesty " or Godfiness to move any Plea against " them. If Nature hath given it them by "Birth, how dare we pull it from them by "Violence? If God have called them to it " either to fave or to spil, why should we repine at that which is God's Will and "Order? Are we wifer than he in be-" flowing it? Or fo hold to alter that he "purpofeth should come of it? Thus fully, and plainly did our Divine in his own and in the Name of the rest, declare their Loyal Sentiments of Obedience to the Supream, be he Man or Woman, whom God had brought unto the Throne. However, this could not for the Mouths and Pens of their Enemies the Papills, charging them with difloyal Principles, and gladly taking hold of the Occasions this Foreigner's Book had given them.

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But as for Aylmer's Book, surely it was somethwatter writ with as close and Logical Reasoning, of the Book. and good Arguing, as any I have met with composed in that Age, and void of that manner of abusive Treating of the Adversary (too common in Controversial Writers, especially of that Time) dealing in gentle and humane Words with the Perfon he underrook to confute. And his Expositions of Scripture throughout the Book. which are divers and fundry, are very found and learned; a piece of Learning more tare among Divines then, when the Original Languages, and the Fewish History were lefs known.

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### The LIFE of 3

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Specimen the Book,

Now that the Reader may the better fee and observe the Delign of the Author of this Treatise, and his Style (especially it being a Book fomewhat rare to be met with in this Age, now after an hundred and fifty Years well near) let it nor be counted tedious, if I repeat somewhat at large his Introduction to his faid Discourse

in his own Words. his own Words.
LIKE as Sick or feble Bodies cannot " abyde any great Panges or Fittes, or old cracked Shyppes any great Waves or "Windes; So diffurbed, or maymed Commonwealthes are fone overturned and cast under foot by soden and straung Mutations. Seing therefore that by frowning Fortune and Gods Wrath, for thoffences of thinhabitantes, Englande is of late, both in Honour and Polleifions, not a lytle maimed; yea, takinge " a Fall through the Negligence of the " Nurse [viz. Queen Mary] half made " a Creple; it is necessary for all good Men, and the Dutie of all faithful Subjects to have an Eye to it, that it runne not upon the Rockes, and make Shippwrake. And as in great Cities, great Hede is given, that neither by Negligence of the Circzins, nor Malice of Evil-Willers, it be confumed by Fyre, or hurt by any other Casualtie; so in Commonwelthes must it be provided. that no Fyre brandes of Sedicion be call

" into the Houses of Mens hartes to im-" payre thobedience of good Subjects, to

kindle the Hearts of the froward, and to deftroy honest, godly and comly Order. For Mans Nature being fuch, as it can hardly be brought to Stupe, and eafily firred up to disturbe, all Occasions must be cut off, whereby the Evyl may he encoraged to cast of the Yocke of O bedience, and the fimple brought into doubt what thei ought to follow. Happening therefore not long agone

to rede a lytle Book straungely written .qqill ni mohl by a Straunger, to prove that the Rule of Women is out of Rule, and not in a Common Welth tollerable; and waying at the first what harme might come of it, and feling at the last, that it hath not a lytle wounded the Conscience of fome symple, and almost cracked the Dutie of true Obedience, I thought it more then necellary to lay before Mens Eyes the Untruth of the Argument, the Wekenes of the Proufes, and the Abfurditie of the whole. In the fifting whereof I mynd to use such Modestie. that it shall appear to all indifferent Men. that I seke to defend the Cause, and not to deface the Man Seing this Errour role not of Malice, but of Zeal; and by loking more to the prefent Crueltie Juisounder Queen Mary that then was used then to the Inconvenience that after might follow. Wherein furely his Doing is formewhat to be pardoned, confidering the Grief that like a good Member of that Bodier which then fuffered, he felt, to his great forrow and trouble. For lyke

Eurip, in He-

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Eurip, in He-

"has the Eye being full of Tears is the more unable to fee, so is the Mind full "not some much the less hable to judge." As we see in Euripides Polymnestor,

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"the being for his mordring of Polydoria ex"tremeli punished of Hecuba and office Women (who pricked out his Eyes with "Pins) cryeth out not only agaynft them

" that hurt hym, but agaynft the whole "fexe that never came nere him. And in

Idem in Hipp.

" Hyppolitus, who for the Faut of his "Stepdame Phedra, curfeth the whole " kind to this Author feyng the Tor-" ments of Martyres, the murdring of "good Men, thimprisonment of Innocents, " the racking of the Giltless, the banish-"ing of Christ, the receiving of Anti-"christ, the spoyling of Subjects, the Main-" renance of Strangers, the moving of " Warrs, the loffe of Englandes Honour, the "purchasing of Hatred where we had " Love, the procuring of Trouble where we " had Peax, the spending of Treasure " where it was nedlese; and to be front, " all out of joynt; he could not but mif-" like that Regiment from whence fuch " Fruits did spring. Only in this he was

"not to be excused (unless he alledge "Ignorance) that he swarved from the "swiftens to the sions, that is, from the garticular Question to the General, as

"though all the Government of the whole "Sexe were against Nature, Reafon,

"Right and Lawes, because that the pre-

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" the Persone, and not of the Sexe, was w unnatural, unreasonable, unjust, and una lawful. If he had kept him in that Par-"ticular Person, he could have said no-4 thing to much, nor in fuch wife, as could " have offended any indifferent Man. And this again would have been confidered; that if the Queston were to be han-"led, yet was it not mete to bring it into " doubt at that Time, when it could not, "nor yet can be, redreffed (were it never 6 fo evil) without manifest and violent Wrong of them that be in place. For "if it were unlawful (as he will have it) "that the Sexe should Governe, yet is it " not unlawful that they should inherit, as hereafter we shall prove. And in this Point their Enheritance is for lynked with the Empyre, that you cannot pluck from them thone without robbing them of thother. This Doubt might better have been moved, when the Sceptre was, or shall be, in the Hand of the Male. " And so, if it were found evil (as I am " perfuaded it shall never be) it might "without the wronging of any be reform-"ed. But now being stablyshed by Law, "confirmed by Cultom, and ratified by " common Confent of all the Orders in " the Realm; it can be no Equitie to take " it from them, nor any Colour of Hone-" file or Godlines to move any Plea against "them. If Nature hath given it them by Birth, how dare we pull it from them by Violence? If God have called

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"them to it either to fave or to faill why "hould we repine at that which is God's "Will and Order Are we wifer then he "in bestowing it; or so bold to alter "Ithat he purpofeth should come of it? " If he bable Women, shall we unhable "them? If he ment not they should mini-" ster, he could have provided other. "Therefore the fafest Way is, to ler him do his Will which can do best; which can fee plainly that will follow it, "where we blindly guelle, and do but " grope at it, Per me Reges regunt, faith "Wildom in the Person of God. By him " reign they, and not by us. It is his Appointment, and not ours. For though we sometyme have the Election to chuse " or refuse this Person or that, (as it is in some Commonwelths) yet because we " be not our own, but his, nor have our " Hearts in our hands to ordein what we " lifte, but must as Waxe yelde to his "Wurking; therfore it is more aggreable " to Dutie, and a great deale less jeopar-"die to honour his Chaife; rather then " to preferre our own. Placeth he a Wo-" man weake in Nature, feable in Bodie, " soft in Courage, unskilful in Practife, " not terrible to the Enemy, no Shielde to the Frende: Well, Virtus mea (faith che) in Infirmitate perficitur i e My "Strength is most perfight, when you be most weak. If he joyn to his Strength, "in the cannot be weak; if he put to his Hand, " the cannot be feable; if he be with her, them

wowho can aband agaynst her art Thou shall Wondstake with thee any great Power, (Saith rihelus Gedeom) left you think to overhome your Enemies by your own Strength friandi Prowefs, and not by my wurking mand Might. It is easy for him to save fi by few as by many, by Weak as by forong Siby a Womanuas by a Man Micagohis Emoft wonderful Works are Jalways forwhought in our most Weakness, as infinite # Examples and Testimonies ode thews. of "Yeu mean Injourto barre Policies when Shwithout Breach lof God's Ordinance it of may have place For Policie is Gods ffdGiffe; seither geven Man /immediately foof God, or gotten by Study, Experience thand Practife or wonne by Quickness of Witt: But when God chafeth himfelf hy fending to us a King, whose Successi-Soon is ruled by Inheritance and Lyneal " Descent; No Heires male; it is a plain Sulargument, that for former fecret Purpole, manugal on's Scheminderhithe Female flould reigne and rable. But the Government Ba, itsvog: "

After this he proceeds to a closer Combate, and jundertakes to overthrow ally knoxes Arguments; Entring upon this Part with the Words "Bus left this Author Should " thinke that I make to long a Flory she; beof foreile comen to Handftrokes with him, fluis an evil-ferced Man, that is an make a the herrer Bragge of his Cunning then when " Need is, which is mind before lay any more of this Marter, to buckle with him "in his! Arguments, Land! tootra, what W oman

Blowes

" Blowes he gyveth. Wherein if I follow " not the Order that he kepith Leafe by " Leafe, and Reason by Reason, (which I " avoide because he followeth no method) vet I trust so to hyt the Pithe of it, that " all fuch as be indifferent shall think him "fully answer'd: and he himself, with the boulting our of the Truth, not offendid. For I have that Opinion of the Man's "Honesty and Godlines, that he will not " diffayne to hear better Reasons, nor be 10 lothe to be taught in any Thing he " miffeth: Knowing that no Mans Judgment is 15 found, no Mans Wytte fo ripe no Mans Learning to perfight but the may formeryme mille the Quillyon, and fall into Errour. The Afguments (which he acknowledged to be handfornely amplified) as he gathered them up through Knowes Book reducing them to Sylogifines, ecence No Holics maked sight stay

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The Arguments I. That whatfoever is against Nature the fame in a Commonwealth is not tolerable. But the Government of a Woman is against Nature. Ergo it is not rolerable.

II. What bever is forbidden by Scripture is not lawful. But a Woman to Rule is forbidden by Scripmre. Ergo it is not law-" thinke that I make to long a Flory fre lift

and Halfa Woman thay now speak in the Congregation much less may the Rule But he may not Beak in the Congregation Von VErge Med may and Rivier , 21 Doors

mid IV. What the Civil Eaw forbiddeth that is not lawful. But whe Rule nof's Provide Woman WO

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R. ture Woman the Civil Law forbiddeth, A Ergo Reaton, viz: That he fullinwell for ein dy Seeing there followeth more Inconvenience of the Rule of Women than of Mens Government, Therefore it is not to be bern in a Common Westebolus modiliw The Doctors and Canonifts forbid it.

The back of the I do not know where sa tounes it was Thus Axiner draw out the Substance Strength of Knexes Book by reducing it into these Particulars, Which he called the Proper which held up this Matter, or mther the Piakares to undermine the States All which he answered Article by Article with a great deal of fine Wir, Strong Reason; handsome Eloquence, and great

reading of Hiltories and Authors TA After he had dispatched his Answer to know in the Conclusion of his Book he theated of three Things with peculiar regard unto the new Queen I Of the Duty owing from the Subject to Her. II. Of the good Hope that her People might conceive of her And, III. Of the Fruit of doing, or balking their Duty to her. Wherein his Invent was (as indeed at was in the whole Book) to take of all difloyal Principles from ther Subjects respecially from such of them as profest themselves to have rejected the Popith Religion, and to make them ready both for Conscience and Policy

fludiously concealed himself to be known prophane

Supremact.

He was a Locieian.

An Hillorian. - Datrad on explanation in the sale

the Author whereof He gave this good Reason, viz. That he supposes his Name that his Pen single be seer: and that he might appear to say of the Queen for Confeience lake what he thought and knew without Sufpicion of Flattery, of Hope of Benefit! And thus much for his Harborow,

His Book of the Supremacy.

I do not know whether he writ and published littled any Thingels, unles perhaps concernangothe Queen's Power in Spirituals, and over Spiritual Men, toplatisfying the People in her Ecclesiation Supremacy, concerning which an Act was foon after the Queens taking the Sceptie to be finade; and all her Liege Subjects to Tweat to it. For he gave forme fignification of Writing on that Argument in his forementioned Book. where having discourfed briefly upon it, he promited, that thou he then tatted not longer in that Matter, yet a Time thould come peradventure, when it should be more laigely handledor tooloud out most guivo

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He was a Logician.

We have feel Tomewhat of Ayther's Bearning. Indeed it was univerfal, being a generally learned Man. He was an exact Logician and to he thewed himself in an Twering Knowes Book by reducing it into Arguments and their closely examining the Scrength thereof and their higher Sophiffing in them: going on all along in a very clear way of Ratiocination, and apt Diffinguishing of He was a great Allforian. He had read fosephus, Egesippus, Berefus,

Herodorns, Fuffin, Polybrin, Inol. and di-

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prophane Histories as well as facred, by many Instances at large cited in his forefaid Book, he shewed, how under Women that Reigned, the Common Wealth was happily preferved, and greatly flourished; first shewing this in Fewish Queens, and then in Queens of other Countries. And it was one of his Reprimands to Knox, that he should attempt to write of an Argument; that required fo much Knowledg and Inlight of antient History, and be skilled in none but that of the Bible. "All An-" tiquity, faith he, of Time, all Histories " and Monuments cannot be contained in "fo little Room. And that therefore if " Men would decide Matters hanging up-" on Antiquity, they must not only coun-" fil with the Bible, but exercise them-" felves in antient Stories. And then mentioned Philip Melanuthon, whom he called one of the Princes of Learning at that day, that he travailed more in those his last Years in reading, gathering and fetting forth of Histories, than in any other kind of Learning. " And not without Reason; " added he; for Histories, as he alledged " out of Tully, be the Wirnes of Time, "the Candle of Truth, the Life of Me " mory, the Lady of Life, and the Regi-" fter of Antiquity:

Then he shewd that no Antiquity ever debarred the Heirs female of their Right and Title of Inheritance, whensoever it fell to their Lot to succeed their Parents; as tho it had been unlawful, ungodly, and un-

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natural

natural for that Sex to Govern. And he proved the Reign of Women out of the Histories of the Jews, Ethnics and Christians: that in many Countries, and under every Monarchy, Women have not only ruled, but happily and well: and that one shall find none or very few, in whose Reign their Country was the worse for their Government, but much the better.

First, for the Fewish History; here he mentioned Deborah, and out of the latter Fewish History he produced Fobannes Ruler of the Fews four hundred and feventy Years after the Captivity of Babylon: Who at his Death left his Wife Queen and Governess. Aristobulus also left his Wife Queen. Alexander left Alexandria his Wife Queen of the Country. The Sifter of Antigonus, and Salome the Sifter of Herod. One was Queen of Hircania; and the other appointed by Augustus Casar to rule over Jamnia, Azotus, Pharsalides and Ascalonia. Which the after left to Julia Tiberius's Mother and Augustus's Wife. This was enough to flew that the Fews were sometimes Ruled by that Sex.

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Then he proceeded to prophane History among the Gentiles, who were led by the Law of Nature, to shew that this was not against that Law. Berosus, he faid, who followed no Fables but the Records of the Chaldees, writ, that Noah, which was called Janus (for Fain fignifieth Wine which he invented) made his Daughter Crand Queen and Governess of Italy. In the

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Monarchy of the Babylonians (for which he quoted Herodotus) were Semiramis and Nicocris: The former builded Babylon. Conquered Ethiopia, invaded India, whither never King nor Emperor came, but Alexander the Great. The latter wifer than the former defended her Empire against the Medes, who then fought the Monarchy of the World; wrought fuch a Wonder in that great Floud Euphrates, as all Men then were amazed at it; and yet think it almost incredible. For the made it to leave its old Courfe, and to follow her Device to and fro, to serve the City most commodi-So that as our Scholar wittily exprest it, she did not only pas all Men in Wit; but overcame the Elements with Pow-Among the Masagets reigned Qu. Tho-He mentioned also Mandane and Artemisia Women; one Cyrus his Mother, and the other the wife Counfillor of King Xerxes. Is after the Death of her Husband Ofyris reigned over Egypt; and that with fo much Provision for the Wealth of the Realm, that the was after her Death counted a Goddess. Lavinia after the Death of Aneas reigned in Latium, Dido in Carthage, Olympias in Epirus, Aramea in Scythia, Cleopatra in Ægypt, and a Queen in Illyria; who ventured to withstand the Romans, when they were greatest; and Olympias after the Death of Alexander in Macedonia: And he added fornewhat of the Stories of all these. This for Heathen History.

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Then he ran over fome Records among Christians. Theodora, otherwise called Helena, reigned after the Death of Leo the Emperor, over all Asia, as Lady and Empress. That in France till of late Years Women inherited the Crown as in England and Scotland; until that they meant by the Law Salique rather to defeat us of our Title, than to condemn the Succession as unlawful. Henry Duke of Suevia Son of Frederic the First, called Barbarofa, maried the Heir of Sicily, and so became King thereof and Emperor of Rome. Conrade Palatinus left behind him one onely Daughter Agnes, who was Palatiness, and after being maried to Henry Duke of Saxony, made him Palfgrave. Who in like manner dyed and left a Daughter, called Gertrude Palatiness: Whom Otto Duke of Bavaria maried, and became Palfgrave. And the same Order of Descent and Succession remained in the most part of the Empire. Hence our Historian proceeded to Spain: where he faid he could number a great fort of Women, who fucceeded and ruled in the Realm. As Foan-na the Mother of Charles V. Mary the Daughter of Charles called Bellator, and Wife to Maximilian, succeeded her Pather in the Dukedome of Burgundy and the County of Flanders. Mary Charles's Sistet roled in Flanders in his Time; and Franses the French King's Mother ruled the whole Dominion during the term of her Son's Captivity in Spain. And many more he mon T

he mentioned in France. I have repeated all this which he handled more at large, to shew what a general well read Historian our Bishop was even in his younger Years, when he wrote that Book of the Lawfulnes of Women's Government: and so well accomplished in that material piece of Learn-

ing.

And as Aylmer, as we have feen, was A good Her an excellent Hiltorian, so he was well feen brician. in the learned Tongues: and particularly in the Hebrew, a Piece of Learning very rare in those Times. Nor had he a Superficial Knowledg only therein, but was able by the help of it to fearch out Truth and confute Error. To give an Instance or two. Whereas some had objected, that Moses's Authority was not over the Priest, because he was a Prince, but in that he was a Priest himself: and so it became lawful for him to meddle in Church-Matters, because he was a Church-man. And this they went about to prove from Pfal. XCIX. Mofes and Aaron among his PRIESTS. Here Aylmer made use of his Hebrew Learning, by shewing what the Word was in the Hebrew, viz. כתנים (which is there tranflated PRIESTS) but that it was a Word indifferent to the Chief Priests or the Chief Princes. And therefore, that fuch as best understood that Tongue rendered it thus, Moses & Aaron inter MINI. STROS ejus. And to prove that it might be fo, the Scripture, he faid, called David's Sons Cobanim, by the same Word.

would be so fond as to say, that a King's Sons were Priests. Yea, he added, that the best among the Hebrew Authors, interpreting this Word, gave it to be no more than the Expression in the following Clause, Kore Shemo, Moses & Aaron, Inter easy qui invocant Nomen ejus, i. e. among them that call upon his Name.

His Sense of the Descent of Christ into Hell.

It was a great Controverfy in Queen Elizaheth's Reign, and especially more latewardly, what the Meaning of that Article in the Creed was, He descended into Hell. Archbishop Whitgift, and the most of the Clergy stood for the literal Sense, that is, Christ's Local Descent into Hell. Hugh Broughton, the profoundly learned Hebrician in those Days, by his excellent and deep Knowledg in the Original Languages, and of the Use of the Word (which we translate Hell) in the Sacred Writings, confuted that Notion of the Article; and demonstrated that it meant not any local Descent, but that Christ after his Burial went into Paradife, that is, the Manfion that received his Soul, that being the con-Stant Sense in Scripture of Asus and Sim which we translate Hell in English. That learned Man had much contested in this Argument with the Archbishop, Dr. Bancroft, Dr. Billon and others; and after much Strife at length brought off the Archbishop. This Doctrine of the local Descent was one of the Reasons that kept off Barrow and Greenwood, the Separatifts, from being prefent.

fent at our Churches. Who after they were condemned were promifed Pardon, if they would have come to Church. But this at last was the chief, if not only, Bar that stopt them, as Broughton shewed in his Letter to Bancroft, now Archbishop of Canterbury. Bishop Aylmer, who was better versed in the Hebrew Learning, was of Broughton's Opinion, and knew that the Greek which we translate, He went down to Hell, fignified more truly his going up to Heaven; and he did therefore endeavour to fatisfy those two poor Men before spoken of, by a Friend fent to them; and that this was indeed the true Sense which our Church, if it understood it felf, did hold, tho' some of its Members did make a Mistake here. But a certain Chaplain of the Archbishop's not doing his Message, it had no Effect. Which otherwise might have faved their Lives. Indeed our Bishop had some Controversy with Archbishop Whitgift about this Point of the Descent; which the faid Archbishop seemed to have required the Affent of all the Clergy to and that from his bare Authority, as Archbishop of Canterbury. But the Bishop of London told him, " That some [meaning him-" felf among others] thought, that his Ti-" tle and Revenue might be employed to "fingular good Use for the Church, with-" out Authority of Ambition to be relyed on.

Bishop Aylmer was a Friend and a Fau-Bishop Aylmer tor of that abovesaid most learned Man in favours Hugh R 4 the Broughton.

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the Hebrew Literature, knowing well the great Use of it in the Study of Divinity. Broughton had conversed much with the Fews in foreign Parts, and for their Sakes he bethought himself of drawing up an Abridgment in Hebrew of all the Bible: and was very defirous of having the Work brought to perfection. He communicated it to the Bishop of London, and to divers other Bishops: who were all for it; and would have contributed to the Charge of the Impression, and given other Encouragements. For the Bilhop well confidered, that this Abridgment would have ferved notably for the Use of the Fews, that is, for their Conversion, or Conviction. For the Drift of the Work would have been to have shewn, how all the old Testament bore an admirable Harmony with the f: things that happened under the New. But Broughton applying not himself to the Archbishop of Canterbury, Whitgift, he shewed himself no Friend to it; and foit came to nothing.

When the faid Broughton had fet forth his learned Book called The Concent, the Archbishop of Canterbury disliked it, and was calling him to answer for some Things in it. So that he was fain to depart, and go away into Germany, or at least hastened his Journey thither, to avoid the Ecclesiastical Commission. This gave Cause of much Discourse among learned Men, and Broughton was by most of them cryed out upon as a Broacher of Errors. And Dr. Casar was one of these. But their Clamour depended

depended upon their Ignorance in that fort of Learning. And Bishop Aylmer who was better versed in those Hebrew Studies, once, while the Book was talking of in the Presence of the said Casar, said, One Scholar of right Judgment would prove all Adversaries foolish. Thus he spake in effect, and more, in Commendation and Vindicati-

on of that great Hebrician.

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Our Bithop valued the Hebrew Veri- His Opinion of ty before the Septuagints Greek Transla the LXX. tion of the Old Testament; of which he Greek. had no great Efteem. And from his skill in the Hebrew took Occasion to confute a passage in Campion the Jesuits Book, called his Ten Reasons. Casting his Eye upon the first Passage, he perceived he quoted a Verse out of the Pfalms after the LXX. much swerving from the Truth of the Hebrew Text, which he faid every Child understood at this day. For alledging the LXIII. Pfalm (where it is indeed in the Hebrew Original the LXXIV.) he read, Et Sagitta parvulorum erant Plaga illorum. The Text indeed is, Sed ubi jaculis penetravit eos Deus, Sagitta repentina fuerunt Plage. If, added the Bishop, he deal so in all other, his Credit will be small.

He was well skilled in the Civil Law. skilled in the Concerning which he fell into fome Dif-Civil Law. course, occasioned by Knox's bringing a Proof out of that Law against the Government of Women. This Matter, he said, belonged not to the Civil Law, but to the Municipal Law of England. For that like

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as every Field brought not forth all Fruits. fo was not one Law meet for all Countrys, He granted the Civil Law was the best, and the perfecteft and the largest that ever was made, yet comprehended it not all things in all Countries: Nor at the making and gathering thereof in Justinian's Time by Trebonianus, Dorotheus and Theophilus, were all Countries and Provinces so known to the Romans, that they could provide all Laws as should be for all necessary. Wherefore in appointing us to be ordered by the Civil Law, he offended in Distributive Justice: As Cyrus in Kenophon, he said, did, being a Child. Who finding a great Boy to have a little Coat, and a little Boy a great Coat, gave Sentence that the great Boy should have the great Coat, and the little Boy the little Coat. But his Master corrected him for his Judgment, For it was not to be judged by the Greatness or Smalness, but which was whose: and every one according to Justice to have his own. In like manner you should not, faid Aylmer to this Author, looking upon the Civil Law, and weighing how goodly in is, how large and indifferent it is, give it. " as that great Coat, to England; no more " " he than you would appoint the English Law. which is the little Coat, to Rome. Our Law must direct us, because it best agreeth with our Country. Therefore as he " P. concluded imartly, to burthen us with the Civil Law is as much as if you should per fuade the Scots to use the Garamantes Law

to kil Men at Fifty, and Women at Forty, because the Country being somewhat barren, could not wel nourish such as by their Age could do no great good. And he proceeded to shew learnedly in divers Respects, wherein the English Law, and the Civil difagree. And for the Entertainment of the Reader I will repeat them.

" In England the eldest Son enheriteth shews the Dif-

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the Father's Lands, faving in Gavel-ference between " kind. And in mine Opinion it is good the Law of En-" Policy for the Continuance of Houses. Givil Law.

" For nothing fooner destroyeth great " Houses, than the Division of the Inhe-

" ritance, as it appeareth in Germany, and will more hereafter in our Polterity.

when the younger Brothren shall not be made Abbots, Bishops and Cardinals.

he ter as they have hitherto been. In the Ciit

vil Law the Children succeed indifferently in their Father's Patrimony, in OI and

Feudis the Sons, and in other both Sons his and Daughters. L. max. vit. ff. Sancimus. Caid

C. de lib. præt. Item in Autent. de Hæred. ab intest. in princ. & in ff. cum fothe " lius Just. de bared. Where you see not y it

only our Law far to disagree with this. but also that the Civil Law granteth In-

" heritance to the Females, which you aw. " [Knox] would pluck away. Our

The Civil Law giveth the Father Power over his Child in Life and Death: " specially that which is called fus verus

per " as it appeareth Le. 2, C. de par qui fil. " diet, & le. in suis F. de lib. & postb. C.

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" de pat: ptatem. But in England if any "Father fhould kill his Son, he should be 44 1

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truffed up for his labour.

The Civil Law maketh the Children " of Traitors Infames, i. e. Infamous, but " committeth them not to perpetual Prison,

Tit. de leg.

" as they do in England. ". In the Civil Law, the King, or Lord tute ff. & le. " of the Soil, hath nothing to do with & Ti. Just de a Wards or Tutorships, but the next of Kin, if the Father in his Life time appoint none. But in our Law, the King " hath the Wardship of all that hold of " him In Capite, or Knight's Service. And " as it was granted to the Crown upon a " necessary respect; so must it not be pul-" led away, fo long as the same Cause re-maineth. It was given him at the first 45 in confideration of the great Charges in "War, and the small Revenues that be-" longed to the Crown. And though fuch " Orders feem hard through the Abuling of them by some Greedyguts; yet the "Realm having always almost, continual Wars with the French or Scots, or both; whosoever goeth about to pull from the " Crown fuch Helps, unwittingly maketh " a Breach for the Enemy to invade us, " In the Civil Law, the Tutorship end-

Conft. Just. I. fin. C.

" eth in the Males at Fourteen years of " Age, and in the Females at Twelve. But our Law keepeth him in Nonage until one and Twenty Years.

Quand. tut. vel nunt,

"The Civil Law bindeth not him to cur esse desi- " marry by the Force of his Wardship, se where Bishop AYLMER.

where his Tutor will. Mariage must be C. de Nup. 1.
free, and in his own Choise, and may nec sit C. de
not be compelled by his Father, much
less by his Tutor. But in England, the el. tut. 1. in
Tutor hath his Mariage, or maketh him convict. C. de
to pay for his Liberty. How that comup.
eth to pass, and how indifferent it is,

" let the Lawyers answer. I meddle no further than to shew that it is so.

"The Civil Law so favoureth Life, L. servum st. "that it granteth a Traytor his Advocate publ. vi. cast. "to defend his Innocency. But in our nu. 5. Bare.

"Law he can have none to speak for him, but himself. For the Fault is counted (and that justly) so hainous, that it taketh from him all manner of Help, to

" put others in fear.

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Again, the Civil Law condemneth no " Man, unles he either confes the Fault, " or be openly convict by Witnes fufficient. But our Law committeeth it to the " Veredict of Twelve Men, Indwellers in "the Country, where the Trespas is committed, who pronounce guilty, if they " think so, whether he confesseth it or no: " and oftimes rather upon their own Con-" science, than any great Witnes, or other " Evidence. This Order, as it was in it " felf at the first without Corruption, was " marvelous confcionable and godly, and " in my Judgment much better than the " Civil Order. For they, to wring out " the Confession of the Fault committed, " are driven to use Torments, and to punish before they have tryed the Fault.

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Wherein they are oftimes deceived, by racking those which have not offended, •uq id .olime cc and driving them for pains of Torments to fay that they never did. As I have b.O. five control happened at Tubinga in the Wirtenbergh Land, that a Man was broken upon the Wheel for murthering another, which after was found alive. " finants of the Torments made him to confess it, and ly of himself. In Monument whereof his Image standeth yet " in a Glas window of the Church, even as he was upon the Wheel. Again, there was in England an Italian, not long ago, who, as they fay, passed thorough all the Torments in Venice, and escaped without confessing the Fault which indeed he had Committed. On the other " fide our Twelve Men, the Quest, being "Indwellers in the Country, and Men of " Skil, shall learn by the Circumstances, as by the Life of the Man, the common Fame of the People, or their own Search in the Matter, whether he be fuch an one or no; and fo without racking; " wresting and tormenting, the Deed may be found. But indeed at these days it " is grown to great Corruption, &c. But as I faid this Order of the Verdict of Twelve Men] in it felf, methinks, hath much more Juffice, Equity and Indiffe-" rence, than the Civil (or rather Cruel) " Rack hath. If I should peruse and compare all Points wherein ours differ from the Civil, and show that for our Couner try

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"try it is much meeter, I should never make an End. And so at length he concludes, turning his Speech to him whom he is resuting, "Wherefore these shall be fussicient to shew, that you must bring our own Weights, to weigh our Matters by, and not Straungers; or else we must take you for an evil Clark of the Market, as he proverbially and plesantly expressed himself. I have set down this thus largely that the Reader may see not only his skill in the Civil Law, but his solid Judgment in comparing that and the proper Law of this Realm together.

#### CHAP. XIII.

A great Divine. Well skilled in Hebrew Learning. A good Textuary, and Preacher. His Judgment. Some of his Sayings.

BUT as our Bishop was thus universal-Well seen in dily learned, so (as his holy Function vine Learningrequired) he was best seen in Theology.
He accurately discussed deep Points in Divinity: he had an excellent Faculty in a
sound Interpretation of the Sense of dissicult Places of Scripture. He was well read
in the Fathers, and Ecclesiastical History:
and a great Preacher.

The

The Papifts and Scotch Protestants fol lowing John Knox, gave the supreme Pow. er in Temporals only, to the Prince; but retained the Power in Spirituals to the Church, that is, to themselves. But our Divine decided the Point in his Sovereign the Queens behalf; that the was Supreme in both. "Both, faid he, (in his Book against the Blast) belong to her. But not in one manner. For in the one, that of Policy, the hath a Function that the must be a Doer. In the other she hath Authority and Overfight, but not the Fun-Ction and Practice. As we see in the com-" mon Wealth of the Fews first between Aaron and Moses. Moses controled Aaor ron, but yet he executed not Aaron's Of-" fice. He offered no Incense nor Sacrifice " ordinarily, he meddled not with the "Ark, non any fuch Thing as belonged to " the Priesthood: he ware not the Gar-"ments; he ministred not the Sacrifice. "And yet had he Authority to redress " Aaron's Toyls, by the Commission he re-" ceived at God's hand, Tu eris illi in in a mon Moll " Deum, & ille erit Os tuum. 1 20 Th

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When some quoted Scripture for directing Matters of Wordly Policy and Government, as who were to Govern Kingdoms, and how qualified they were to be, he shewed the talke Divinity thereof by the Practice of Christ, "Who knowing the Bounds of his Office, as he said would not meddle with extern Policies, trenstting of Realms, depriving of true, and Inheriters.

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Inheriters. No, when he was defired to be Arbitre between two Brethren, he asked nor how the Plea stood, but who made him an Officer? Divines, methinks, as he added, should by this Example not give themselves too much the Bridle, and to enlarge a Scope to meddle too far with Matters of Policy: as that is, whereupon dependeth either the Welfare or Illsare of the whole Realm. If those two Offices, viz. Ecclesiastical and Civil be so jumbled together, as it may be lawful for both Parties to meddle in both Functions, there can be no Quiet, nor any well ordered Common

Wealth: And again thus did he learnedly explain the foresaid Words of our Saviour, Who made me a fudg between you? as a Rule, tending not to teach Christian Subjects to dispose of Governments, but to obey them. As the Christ should have said, Mine " Office is not to determine Matters of " Policy, of Succession and Inheritance: for " that belongs to the Civil Magistrate. If " he had thought that it had been within " the Compais of his Function, why, " and with what Confequence refused he to fet those Brethren at one which were at Itrife, and to put that out of doubt " which was in Suit, if he ought to do it? " And would he not have lacked Charity, " and not don his Duty? If it belonged not " to him, how belonged it to any of his " Apostles, Disciples, or Successors? Had " he not as large Commission as he gave? " Or could he give that he had not? But " knowing his Office as the Prophet Esay had forespoken of him, to Preach the Gospel, to heal the Broken, &c. he would do nothing without Warrant. And therefore being asked whether he were a [Secular] King he answered fimply by a plain Negative, My Kingdom is not of this World. If his Kingdom were not here, neither the Ordering of " Policy was his. All that he faith in this " Matter of Policy is, Date Casari que " funt Casaris. Obey the Magistrats and those that be in Authority; not only for " fear, but for Conscience: He limiteth no Magistrats; he altereth no Policy: he " meddleth neither with Democraties, Ari-" stocraties nor Monarchies: Nor prescrie beth whether old or young, rich or poor, learned or unlearned, Man or Woman should reign. But as he finds " them, so he leaves them; impairs none, " alters none, diffurbs none. Thus gravely did our Divine reprove Tamperers with Princes Crowns, and Meddlers with Matters of State to the Disturbance of Kingdoms, whether Papists or Innovators; and by a found Exposition rescue Scripture from Countenancing fuch Doctrines.

A good Interpreter of the Scripture. Indeed he had well studied the Holy Scriptures, both as to the Original Language, History and Design thereof: whereby he became an excellent Interpreter of the Sense. To give a Specimen or two

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He gave a notable Answer to his Adversary who had made an unfound exposition of Deut. XVII. Thou shalt choose a King a- Several Places mong thy Brethren: and not among thy by him explain-SISTERS as he collected: and there-ed: upon inferred, that it was unlawful for us to have QUEENS to rule over us. It is as much; faid Aylmer, as if a Man should fay, Christ faid I came to call Sinners; finful MEN, to Repentance; that is, I am come to call MEN Sinners, and not WO-MEN Sinners. Or faith he, as one reafoned, Examinet se Homo; Let a MAN examine himself, and then Communicate: Ergo WOMEN may not. And Christ at the latter day faith, Venite Benedicti; and not Benedicta; Come ye Bleffed Men, and not Bleffed Women. Therefore Women shall never go to Heaven. But this learned Man shewed, that in all Tongues the Figure Synecdoche hath a fingular good Grace, as he exprest it, especially in the Hebrew Tongue. Where To Ach which fignifieth a Brother; doth not only comprehend a Sifter; but a Nephew too: And throughout the Scripture the Masculine comprehends the Feminine. Or elfe furely we must fay with the Phrenetic Postellus, that Women be not yet redeemed but Men: and that they must have a Woman to dy for them, as well as Man had Christ. And that Place of Scripture which commanded a Brother to be King among the Jews, had no Relation to a Sister, as these Men made it; but to a Stranger; as he observed: For if

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it followed, Thou shalt not appoint a King alterius Gentis, Of a strange Nation. And the Reason of this was, for to prevent swerving from God, and falling into Idola-

try.

Gen. III. Thy desire shall be to thy Husband, and he shall rule over thee. Which Place when the Author of the Blast had interpreted, that for the Womans Inticement, it was enjoyned her and her Posterity, as a Penance, to be at the Beck and Command of the Man; Aylmer thewed what the common Interpretation of it was; viz. Tho' both in Conceiving and bringing forth thy Child, thou shalt feel Throws, and exceeding Plagues, yet shalt thou not be able to withdraw from thy Husband, but shalt give Occasion to have more. The Pains of the former shall not make thee to avoid the next. This he called no evil Interpretation; for it answered, as he said, in the manner of the Pains the Quality of the Offence. As who should fay, Thou hast enticed thy Husband to turn to thy Folly, I shall therefore make thee to turn to him to thine own Smart. But because some rejected this Interpretation, he admirted the other, that it made for the Wifes Obedience to her Husband; that the mult hang upon him, as upon her Guide, follow his Will, as the wifer, obey his Commandment as her Superiour, and to be short, to know him for her Head, and her felf for his Subject.

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#### Bishop AYLMER.

To add two or three Interpretations more, fetting right thereby the fense of certain Places of Holy Writ, by the foresaid Author wrested, to favour his Argument a-

gainst the Government of Women.

Efay III. I will take from you, your Honourable Senators, and your wife Counsillors; and I will give you Boys and Women to reignover you. Not Boys, said he, in Age, but Manners. As Aristotle said of young Men, That to hear Philosophy, it maketh no Matter for their Years, but for their Manners. Not Women in Sex, but in Feebleness of Wit; and not such as some Women be, wiser, better learned, discreeter, constanter than a Number of Men; but fuch as Women be of the worst fort, fond, foolish, wanton, &c. Such shall be your Senators and Rulers, that Mall be neither able to Rule themselves, nor you.

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I Cor. XIV. I Tim. II. Where S. Paul forbad Women to fpeak in the Congregation; and that it was an unfeemly thing for them to speak. This the Apostle, he faid, meant, that tho' he ordained that every Man in the Affembly Ecclefiaftical, about the Word of God and Prayer, should have leave orderly and in his Courfe to speak, and utter, for the Interpretation of the Scripture, all that was reveled him by the Spirit of God; yet Women because they were not meet, neither by Nature nor Study, to Preach and Interpret Scriptures, he would not have to meddle with it there. And then from Primafius and Theophylact added,

added, that the chiefest Cause that moved Paul to take this order, was the common Fault that then was in that Sex. For being somewhat instructed by this hearing of the Apostle in the Mysteries of Salvation' in the Cross of Christ, they began to think fomewhat of themselves, and turned that was taught to Edify them with, to a jangling and tattling in the Church, when they met. So that the Congregation was thereby disturbed. For the avoiding whereof Paul meant to bridle them; as without doubt he would have done the Men also, if they had prophelied unorderly. And moreover hereby the Apostle not only debarred Women from Prophelying, but from any public Function in the Ecclefiaftical Turisdiction.

Knox brought this Place to shew that the Scripture difallowed a Womans Government: If not to speak in the Congregation, therefore not to Rule, thinking that it was a Formal a minore ad majus. But Aylmer argued, that it was not to be taken thus, Paul forbad her the less for her Unaptness, therefore he debarred her of the greater: But indeed it was contrariwife. he forbad her the greater and more chargeable Function: which was the Spiritual Ministry, and Preaching. Therefore it followed not, that he shut her from the less, which is extern Policy. And thus, as he concluded, we fee that S. Paul thrufting that Sex from the greater Function and Office, did not also disable it to execute the other.

And

And as the Bishop was thus learned in the Conversant in Sacred Scriptures, both in the Knowledg the antient of the Original Tongues, and the found Sense and Interpretation; so he had read the Writings of the Fathers, and the History of the antient Church of Christ: whereby he came the better to know and defend the pure and primitive Doctrine in those Times wherein he lived, when the Corruptions of Popery had fo overspread the Earth.

This Learning in facred Things qualifi- An excellent ed him excellently for the discharge of the Preacher. Ministerial Function, and the teaching others the true Christian Doctrine. And he frequently and fuccesfully Preached it; both in Leicestersbire where in King Edward's days he was the only Preacher, and in Lincolnshire where he was Archdeacon; and afterward at London, and at the Court; where he preached often; and especially when Invafions were feared, and Rumours of Wars were much spred, and talked of. For he had a way of Preaching that would encourage and inspire with Spirit and Life those that heard him. And sometime when Fears were put into Peoples Heads from the Conjunction or Opposition of the Planets, and from Figure-casting, he had these Words in a Sermon at Court, As long as Virgo (meaning the Queen) is in the Ascendent, we need fear nothing. Deus nobiscum, quis contra nos? And the Queen for this used much to commend him.

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A Preacher bom to be qualified, in his Judgment.

As he could also by his Preaching raise fearful Minds, and inspire them with Courage in a good Cause; so in applying himself to Sinners Consciences, he would use all Freedom and Boldness, let the Quality of his Auditors be what it would. He could not endure Temporifing and Flartery in a Preacher, and reckoned other great Abilities, as of Learning, Integrity, Zeal, and Wisdom, to be necesfary to fuch an one. He faid, "That "those that were Preachers must be no Milksops, no white livered Gentlemen Taccording to his familiar way of Expresfion that for the frowning and cloudy Countenance of every Man in Authority, " will leave his Tackle, and cry Peccavi. They must be of such a Nature as the Poet Terence faid of Crito, In vultu gravitas, in Verbo Fides; to have Gravity in his Countenance, and Faithfulness in his Speech. That they should not be afraid to rebuke the Proudest, no, " not Kings and Queens, fo far forth, as the two Tables reach. That they floop " not to every Man's Beck, nor fludy to please Men more than God. If Heresies arife, they must have their tools ready " to meet with the Adversary, and to o-" verthrow him. Which, as he added, he could never have, unless he had tra-" vailed in many Sciences, heard and read " much, &c. For it was not enough, he " faid, for a Man to tell a fair Tale in the "Pulpit, and when he came down, was "not able to defend it. And again in fuch as "shall occupy the Pulpit, are required these things, that they be meet to teach, to reprove and convince. In teaching is required Gravity, Learning and Eloquence; in reproving Carriage and sound Judgment; and in Convincing,

Arts, Memory, and much Science.

All this I have faid, that it might be curious in feen what his great Abilites were in Learn- Books. ing. And according to the usual Inclination of fuch as are Scholars, he was a Lover of, and fearcher after Books, and especially of fuch as were more rare and curious. While he was in Exile he faw a Piece of Wickliff De Ecclesia, which treated of the Church and Church-men, and the Abuses and Corruptions superinduced by them. He chanced to meet with it in the Hands of one who brought it out of Bohemia. And he wished it were put into Print. Whence, as he faid, the Popish Bishops might see their Wrenches and Cavillations concerning their great Estates, and their pretended Hospitality to be maintained thereby. And this I the rather mention, because I think this Tract of Wickliff is not mentioned among the Catalogue of his Writings fet down in Dr. Cave's Historia Literaria.

And as he was a truly Learned Man him-Agood Jude felf, so he was a good Judg of Learning of Learning. and Languages: being an exact Critic. Infomuch that John Fox the Martyrologist in one of his Letters to him (while they were both Exiles) praised him for his singular

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gular Judgment, and that mixed with a Snowy Candour. And when the fame Fox had fent him a Translation of his into Latin (I think it was Archbishop Cranmer's last Book of the Eucharist, with his Confutation of the Bishop of Winchester) he prayed him narrowly to peruse it, in order to his printing of it at Bafil where Fox then was. For that he was refolved, as he faid, to fland to his Judgment alone: and that it should be approved or rejected according to his only Cenfure. Which Addres made Aylmer give a Character of himself varying from what Fox had given (wherein perhaps the Learned Man was oversevere towards himself:) Namely, " That he was too Critical in other Mens " Performances, and too blind in the Con-" ceit of his own. The former he called In alienis Curiofitas, & Ingenium nimis om. Tourslands, i. e. A Curiosity in other Mens Matters, and a Disposition too much addicted to find fault. Sum enim, (as he added) ut vere de me ipso dicam, ex eorum numero, qui facilius reprehendunt quam emendant; ut minoris multo Negotii est solvere quam componere, & ut Philosophis placet, destruere quant exadificare. i. e. For I am, " to speak the Truth of my felf, of the "Number of them that are more ready of Learners. " to find fault, than to amend; as it is " a much less Labour to dissolve than to " frame, and, as the Philosophers speak, " to pull down than to build up. Do not " therefore doubt of me, Speaking to Fox, " that " that I am too candid, but doubt that I " be not more rigid than prudent, and a Lover of mine own Beauty more than is fit, and a less Esteemer of the Beauty of others. But besides, this is a Quality peculiar to me, (for let me fet forth to you my Vertues) that I look upon the Things of others with Lyncean and too piercing Eyes, even then especially when I am purblind in mine own. Whereupon those that know me are wont to reprove my more delicate Judgment, and rigid Cenforiousnes, rather than to eiteem me a Man that think over candid+ " ly and kindly even of my best and dear-

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X, at " est Friends After all that I have faid here concerning some of his our Prelat's Learning, we may take fome Thoughts connotice of his Judgment and Opinion in a cerning various few Things that occur. There was a fort Matters. of People even in his Time (like our modern Quakers) who counted it Idolatry to quakers, pull off the Hat, or give Reverence even to Princes. These were I suppose of the Sect of the Anabaptists in those days. Of whom thus did our Divine give his Opinion: " I think it no Idolatry, as some "Men use to term it, either to bare " the Head, or bow the Knee to the " chiefest Minister of God [ the Prince ] "Yea, if thou doft it not, thou makest an " Idol of thy felf, while thou liftest up " thy Baseness to that Height, that thou " wilt not stoop where thou oughtest, nor " give Honour where thou shouldest. What

is else to make an Idol of thy felf, but to honour thy felf where thou oughtest

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onot; and to pull down God's Majesty " [represented by the Prince] where thou

" Thouldest not?

His Opinion of Bishops Lands.

He was once of Opinion, namely when Queen Elizabeth first began her Reign, concerning Bishops Lands and Incomes, that a good share of their Temporalties should come into the Queen's Hands; partly to maintain her Wars, and partly to build Schools, and to be a maintenance for Preachers in every Parish, and Superintendents in every City. This he exprest thus, turning his Speech to the Bishops in those Times," Come off, ye Bishops, Away with your Superfluities; Yield up your Thoufands, be content with Hundreds, &c. as was mentioned before. This was a Principle embraced and taken up by many fuch as favoured the Gospel from the Times that Henry VIII. feized the Lands of the Abbies; when the Shew was, that those Revenues idly and luxuriously employed should come to the Crown for better uses; as to be laid out upon maintaining the King's Wars without taxing the Subject; furthering of Learning by building a great many Schools, founding more Bishoprics, and fuch like charitable Donations. But the Courtiers about the King foon subverted those good purposes, by obtaining those Demeans to themselves, and a very poor share thereof disposed according as was prerended, And Bishop Aylmer afterwards well

Harborough.

well faw the same greedy Spirit still in the Court: and therefore changed his Mind, and thought the Bishops had as good retain their antient Revenues, as to see them run away with by the Laity, and little good done with them. And when this Passage of his was sometimes afterward thrown in his Dish, he would say, as St. Paul did in another Case, Cum essem ut Parvulus; loquebar cum Parvulis, sapiebam ut Parvulus: i. e. When I was a Child, I spake as a Child, I thought as a Child, &c.

Take also a few Instances of his Judgment in matters of worldly State and Po-

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His Opinion of the proper Government His Opinion of of this Nation was this: "The Regiment this Government of England is not a mere Monarchy, as ment."

"fome for lack of Confideration think;

" nor a mere Oligarchy, nor Democratie; but a mixt Rule of all these. Wherein

" each one of these have, or should have " like Authority. The Image whereof,

" and not the Image but the Thing indeed,
" is to be seen in the Parliament House.

" is to be feen in the Parliament House; wherein you shall find these three E-

" states, the King or Queen, which repre-"fenteth the Monarchy; the Noble men

"which be the Aristocratie, and the Bur-

" gesses and Knights the Democratie. The " very same had Lacedamonia, the Noblest

" and best governed City that ever was.
" They had their King, their Senate, and

"Hippagretes, which were for the People.

"As in Lacedamonia none of these could make

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" make or break Laws, Orders for War of " Peace, or do any Thing without the other; the King nothing without the Se-" nate and Commons, nor either of them or both without the King: albeit the Senate and Ephori had greater Authority than the King had. In like manner, " if the Parlament use their Privileges the "King can ordain nothing without them: " if he do, it is his Fault in usurping it, and their Folly in permitting it. "Wherefore, as he added, those in his " judgment that in King Henry's days would not grant him, that Proclamations should have the Force of a Statute, were good Fathers of the Country; " and worthy Commendation in defending " their Liberty.

Compares the two Queens, Mary and Elizabeth.

He notably decided, which of the two Queen Sifters, Mary or Elizabeth was wifest, in respect of the different Choice they made of their Counfillors. And for that purpose he set the two Sorts of Rehoboam's Counfillors before those to whom he made his Discourse. The grave and the antient Senators, those Queen Elizabeth chose: But the rash yonger fort, those Queen Mary chose. "These, as he described them, advised that King not to spare, but to lay about him, to chop off their Heads, to " Tower them, Hang them, Burn them, " Away with them. Dead Mendo no Harm: " and to make his little Finger heavier up-" on his People than was his Father's Body: These were lusty Lads, These were es fuch

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" fuch as would win all or loofe all. Thus Aylmer, under the Colour of Reboboam's rash Counfillors, made a lively Representation of Queen Mary's. But her Sister Queen shewed her Wisdom in making another Choise. For she, said he, picked out fuch Counfillors to ferve her as were neither of common Wit, nor common Experience. Of whom some by Travail in strange Countries, some by Learning, some by Practice, and like Authoririty in other Rulers Days, some by Affliction either one way or other, for their Gifts and Graces, which they had received at God's Hand, were Men meet to be called to fuch Rooms. He added, (to take off an Objection) that if the could, the would have chose her Council wholly of the Nobility, She being her felf the Head of that Order and Patroness. But if she espied out meaner Men of greater Experience, further Reach, and more Science, than they were, there was no Fear, but the Nobles, both for their own Safety and the Queens, would gladly lot to themselves fuch as might put them in Mind of things they remembred not. By which Words I een make no doubt he had his Eye upon Bacon, em, and Cecyl, whom tho' not Noble by Birth lay the Queen had taken into her Council. to

His Judgment of the Queen's mariage, His Judgment; (which solicitously exercised all Mens of the Queen's Thoughts and Cares at this Time) whether Mariage. better to mary to some within her own Kingdom, or fome foreign Prince, he thus expreit

exprest, " That if all things answered, " it was better joyning at home than " choosing abroad: As if he be no very base or mean Person, if he love and " fear God; if he be of the same Religi-" on, endued with good and commendable " Qualities of Wisdom, Justice, Man-" hood, Temperance, Gifts of Languages, "Knowledg of Countries, Pitiful, Merci-" ful, Constant, Sober, no Hearer of Flat-" terers, continent, not prodigal but libe-" ral, no Extorter, Sr. fuch an one, if "God should allot any Queen, were to " be preferred to any abroad. Unless all " these, he said, might be found in a " Stranger: and thereto joined Nobility, and Antientness of Linage, and the Na-"tion being fuch as used not to Rule cru-" elly, but rather Fatherly than Lordly. We eafily perceive what foreign Prince he excluded by those Words, Namely, proud King Philip; who had already made his Addresses to the Queen: and she most discreetly had declined him.

His Judgment

His Judgment of the French he shewed of the French. in these Words, "That they were the " proudest, the untruest, and the most "Tyrannical Nation under the Sun. I " except not, faid he, the Spanyards. "Whose Dominion the Italians in Milain, " Naples, Sicily and elfewhere, can much " better brook and abide, than the light and inconstant French, as Cefar called them.

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11 00 Of the Spanyard, another powerful of the Span-Neighbour of England, these were his yard. Thoughts, with respect to Queen Elizabeth's late Denyal of him: "If Kings be Woers and no Speeders, there can be small Hopes, that they will be faithful Friends after. For great Men cannot bear great Repulses; especially when their Power is such as they can, when they will, revenge it. A Mind or Heart, added he, where Love hath dwelt, if it begin once to hate, is like a Spunge, which sucketh up as much Water of

<sup>66</sup> Malice, as it had before Hony.

a great deal of his Mind and Sentiments Sayings: become known by his ordinary Speeches and Expressions. And for this purpose I shall rehearse here divers of our Bishop's Proverbial Sayings, and Apophthegmes.

"If thou hast the Forecast of a wiseman, thou wilt be content with a little, to purchase the Sasety of the

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"Be not covetous where thou shouldest be liberal, nor unkind where thou should"est be thankful, nor wayward where thou shouldest be forward.

"Take to thee the Stomac of a free Palfrey, and not the froward Touches of a

" relty Jade. Colon of Trans

" As it is God's peculiar Property never to Err, so it is a Botch in Man's Na-

" ture feldom to hit the Truth.

Sometimes under a homely Coat ly-

#### The LIFE of

" eth much Treasure, and pure Gold is

" found among much Drofs.

True Frater mity.

" It is Maners, Faith and Behaviour, " and not Nations, that make Men Strangers. And contrariwife, where there is one Faith, one Baptism and one Christ, there is narrower Fraternity, than if they came out of one Womb. A faving proper to chear him in his Exile Condition,

" As an Eye full of Tears is the more unable to fee, so the Mind full of Sor-

row is the less able to judg.

"You must bring our own Weights to weigh our Matters by, and not Strangers, or elfs we must take you for an ill Clark of the Market in 10 190 15013 1

"Good Example is offtimes much bet-

ter than a great deal of Preaching, grayed " If I had but ten Neftors, faid Agamem-

non, Troy could not stand long: Speak-"ing of fome wife Counfillors the Queen

" had chose about her. The post dem

Speaking against Coverous Men, "Your " Gold and your Angels are called Cur-

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" rent and not Sleepant. 120000 8

Womens Pride.

The Benefit of

Counfillors.

Speaking of the Pride of Women, and of their Excess, when the Nation wanted necessary Defence he thus accosted them; " Oh! ye English Ladies, learn " rather to wear Roman Hearts than Spanish

Knacks; rather to help your Country " than hinder your Husbands; to make your "Queen rich for your Defence, than your

" Husbands poor for your garish Gaya ness. If every one of you would emes play

ploy your Rings and Chains, or the Price of your superfluous Ruffs, Furrs, Fringes, and such other Trinkets upon the necessary Defence of your Country, I think you should make the Queen much richer, and abler to meet with your Enemies, and your selves much the honester.

The Popish Clergy he called Spiritual Spi- The Popish ders. And Bonner the fat, cruel Bishop of Clergy.

London, he called my Lord Lubber of London.

"The Bible he called a Paradife, where The Bible." in are to be found all the best Herbs

" and Fruits that be.

" A good Purpose overthrown by the

" Might of Mammon.

"No Man's Judgment is fo found, no No infallibility;

Man's Wit fo ripe, nor his Learning for perfect, but he may sometime miss the

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"As a Man that would buy an House, will not so much weigh the gay painting, as the fure Building, so who will judg of any Matter truly, must lay it

" before his Eyes nakedly.

" Miracles are not the Work but the Miracles?

" Impediment of Nature.

" The Breach of good Laws is the Break-

" neck of the Country.

Speaking of fome ignorant Persons, that yet will talk and prate, he said, "They were like a certain Sir John, which said, "By my Priesthood, if the Trinity were not in my Portas, I would not believe it.

He compared a false Argument, cunning- A false Argusty set our with Words, To a well kemb'd ment:

r 2 " Buth

#### The LIFE of

"Bush, where never a hair lay amis, so long as the Man had an House to cover him: But when he comes into the Wind, it is soon ruffled. Or like a painted Madams Face, which so long as no body blows upon it, nor sweat riseth in it, is gay glistring. But any of these Means maketh the Wrinkles soon appear. So is a false Argument decked with fair Words. It seemeth good, but turn it naked, and you shall soon see the Botches.

Women.

iv in all billeys

He made Women to be of two Sorts, "Some of them wifer, better learned, dif"creter and more constant, than a num"ber of Men. But another and a worse Sort of them, and the most part, he thus facetiously hut sharply described, "Fond, foolish, wanton, Flibbergibbs, Tattlers, Trislers, wavering, witles, without counfil, feeble, carless, rash, proud, dainty, nice, Tale-bearers, Eves-droppers, Rumour-raisers, evil-tongued, worse-mind"ed, and in every wise doltified with the Dregs of the Devil's Dunghil.

Neglect of good Counfil.

Shewing how Misery and Unsuccessfulnes happned to Xerxes, that powerful and mighty Emperor, for neglecting the good Counsil of Artimisia in Herodotus, having lost his vast Army, "He went home, said he, not like a King, but like a Cocks-comb: not like a Conqueror, but like a Coward, not like a Man, but like a Mouse, in a Fisher-boat with one or two with him; tho he brought out so many [Souldiers]

" [Souldiers] with him as it is almost in

"these days incredible. "The safest way is to let him do his Acquiescence in

"Will which can do best: and which can God.

" fee plainly, what will follow, where we

" blindly guess, and do but grope at it. Spoken in reference to our Acquiescence in the Providence of God.

#### CHAP. XIV.

His Qualities, Conditions and Temper of Mind.

WE have not yet faid all that is suffi-cient to describe the Character of Disposition, this Reverend Father. For we have not all this while lookt into his Nature, Temper, Disposition, and the inward Tendencies of his Mind.

And first, for his Sense of God and Re- zealous for the ligion, and Discharge of his Duty. He true Religion. was deeply and heartily concerned for the true Religion in Opposition to Popery: And from the beginning was an hearty Embracer of the Reformed Religion, and an earnest Protestant. He was deeply sensible of the wonderful Goodness of God, in detecting and delivering us from the groß Errors of Popery. This was once his Contemplation concerning Luther, His Opinion of "When the Light of the Gospel was put Luther, " out, and Antichrist ruled and revelled in

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" the Temple of God (which is Mens " Hearts and Consciences) armed and " guarded with the Power of Emperors, Kings, Princes and Laws, beyond all " Mens Expectations, contrary to Hope, a poor Friar, one Man, at that Time not the belt learned, through the mighty Hand of God according to his unfearchable Decree, was able, not with Force and Armour, not with Bands of Men and Power; not with Favour of Princes and Prelats, not with any Help of Man, or Favour of the World, to fet up the " Crofs of Christ, to pull down the Chair " of Antichrift, to restore God's Word, to 66 banish the Devil's Sophistrie, to make co of Darknes Light, of Lyes Truth, of " plain Foolishness true Wisdom; and as " it were another Helena, to find out the " Cross of Christ hidden in the Dunghil c of Devilish Doctrine, covered with the " rotten Bones of Romish Martyrs, sinful " Saints, and counterfeit Confessors.

His Prayer for a great Minister.

And when about the Year 1577, great Mini-Fears were in all Mens Hearts from the joint Conspiracies of Popish Princes abroad, and the Scotch Queens Accomplices at home against the Peace and Quiet of England, the Bishop knowing what a great Minister of State the Lord Treasurer was, and what a chief Hand he had in the Counsils and Government, fell to his Prayers, and most earnestly beseeched God to give that great Counsilor the Eyes of Angels, and the Wisdom of Solomon; styling him

## Bishop AYLMER.

him God's great and good Instrument in this poor Ark of Noah in these dangerous Times. The aid the rim of the nu

And concerning Henry the French King, His Zeal aa deadly Oppressor of his poor Protestant gainst the Subjects, who had also joyned in League French King a with the Turk Christ's sworn Enemy, (by Persecutor, means of which League the Turk fell upon fome Christian Kingdoms) he zealously brake out into these Words, "He, a King " or a Devil, a Christian or a Lucifer, " that by his curfed Confederacy fo en-" courageth the Turk, that he now dares " be bold to venture upon Polonia, a Chri-" stian Realm, which hath received the "Gospel, and that way to come into "Germany. Oh! wicked Caitiff, and " Fire-brand of Hell [Pardon Reader this " Language to his Zeal which for the " increasing of the Pomp and Vain-glory "which he shall not long enjoy mark " that will betray Christ and his Cross " to his mortal Enemy. Oh! foolish Germans, which fee not their own unof doing which Germans were his Soldi-" ers, or favoured him] who conspire not " together with the rest of Christian Prin-" ces, to pull fuch a Traitor to God and his Kingdom by the Ears out of France, " and hang him against the Sun a dry-" ing, Ge. God cannot long fuffer this, " tho' he wink a while at his wretched-" nes. One would think our Divine spake these Words by a Prophetic Spirit, when we confider the Event. For it was not

much above a Quarter of a Year after that this King indeed dyed, viz. July 10. 1559. and that in the Flower of his Age, being forty two Years Old; and which is more remarkable, not by a common Death, but God made a new Thing: and he was thrust into the Eye by a Lance, notwithstanding his Head piece, in Tilting with one of his Nobles, that he commanded to run with him, tho' earnestly declining it. Whereby his Head festered, and he dyed in miserable Pain and Anguish.

Diligent and painful.

In the Discharge of his Duty the Bishop was very confcientious and exact, and spared for no pains, being naturally an active and stirring Man: And so he was particularly in his Episcopal Function. One Part of his Diligence confifted in pressing a due Conformity unto the Laws and Orders of the Church established. And that because he thought it the best Bulwark to secure from Popery. This was the Cause he spared neither Papist nor Puritan. Whereby he drew upon himself the Harred of both; but especially that of the Puritan appeared most visibly against him; setting Martin Marprelate loose upon him, and giving him all the Trouble they could any other way, as we have feen in Part in the foregoing History.

Not to be tempted by Bribes.

Nor was he a Man to be biaffed by any Temptation, or blinded by Gifts. An Instance of this happened in the Year 1581. When a certain Prisoner, (some Papist, as it feems) fent a Letter to him, wherein

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was fome Signification of a liberal Gratification offered for his Favour, perhaps to procure him Liberty fome clancular Way: or whether it were a Contrivance to betray him into some unwarrantable Action, and a Plot laid for him to bring him into trouble. I know not. But the Bishop shewed himfelf above these Temptations of Mony, and took the Letter and enclosed it in one of his, and fent it to the Lord Treasurer. telling him that the meaning he understood not, but that the Writer would angle for him with a golden Hook. That he knew his Lordship's Wisdom could smell out the meaning of fuch Matters better than he. And therefore thought good to make his Lordship privy to it: and then to proceed as he should direct him: Adding, that he could not think that any of that Religion could have any good meaning towards him.

He and his whole Family every day in His Devotion, the Week twice were present at, and joyned with the whole Divine Service; calling upon God for a Bleffing upon themselves, the State and the Queen's Majesty: and by that means putting up frequent devout Prayers

for her and her Kingdoms.

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He duly observed his Triennial Visitations. Pundual in his And because his Presence might be of Ad- Visitation; yantage to the promoting of Sobriety in Manners, and Obedience to the Ecclefiaftical Constitution, he would often make some longer stay in feveral Places of his Diocese. where conveniently he might; and that for a Month

HITCHOOK MANUE

much above a Quarter of a Year after that this King indeed dyed, viz. July 10. 1559, and that in the Flower of his Age, being forty two Years Old; and which is more remarkable, not by a common Death, but God made a new Thing: and he was thrust into the Eye by a Lance, notwithstanding his Head piece, in Tilting with one of his Nobles, that he commanded to run with him, tho' earnestly declining it. Whereby his Head festered, and he dyed in miserable Pain and Anguish.

Diligent and painful.

In the Discharge of his Duty the Bishop was very confcientious and exact, and spared for no pains, being naturally an active and stirring Man: And so he was particularly in his Episcopal Function. One Part. of his Diligence confifted in pressing a due Conformity unto the Laws and Orders of the Church established. And that because he thought it the best Bulwark to secure from Popery. This was the Cause he spared neither Papist nor Puritan. Whereby he drew upon himself the Hatred of both; but especially that of the Puritan appeared most visibly against him; setting Martin Marprelate loofe upon him, and giving him all the Trouble they could any other way, as we have feen in Part in the foregoing History.

Not to be temp-

Nor was he a Man to be biassed by any Temptation, or blinded by Gifts. An Instance of this happened in the Year 1581. When a certain Prisoner, (some Papist, as it seems) sent a Letter to him, wherein

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was fome Signification of a liberal Gratification offered for his Favour, perhaps to procure him Liberty fome clancular Way: or whether it were a Contrivance to betray him into some unwarrantable Action, and a Plot laid for him to bring him into trouble, I know not. But the Bishop shewed himfelf above these Temptations of Monv. and took the Letter and enclosed it in one of his, and fent it to the Lord Treasurer, telling him that the meaning he understood not, but that the Writer would angle for him with a golden Hook. That he knew his Lordship's Wisdom could smell out the meaning of fuch Matters better than he. And therefore thought good to make his Lordship privy to it: and then to proceed as he should direct him: Adding, that he could not think that any of that Religion could have any good meaning to-

He and his whole Family every day in His Devotion, the Week twice were present at, and joyned with the whole Divine Service; calling upon God for a Bleffing upon themselves, the State and the Queen's Majesty: and by that means putting up frequent devout Prayers for her and her Kingdoms.

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He duly observed his Triennial Visitations. Puntual in his And because his Presence might be of Ad- Visitation; yantage to the promoting of Sobriety in Manners, and Obedience to the Ecclefiaftical Constitution, he would often make some longer stay in several Places of his Diocese. where conveniently he might; and that for a Month

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a Month or two, before his Return home: as, to fee Abuses rectified, to hear Complaints, to give his Counfil and Advice to fuch as needed it, to observe the Behaviours of the Clergy, to Preach himself, to keep Hospitality, and fuch like.

And Ordination. of Minifters.

In his Ordination of Ministers he was very punctual and careful: admitting none to Orders but fuch as himself did examine in his own Person in Points of Divinity, and that in the Latin Tongue, in the Hearing of many; whereby it came to pass, that none lightly came at him, but fuch as were Graduats, and of the Universities,

Bentlevel in the

CHELLER, E.P.

Quick and hot For his natural Temper, he was quick in his Temper, and hot; as many great Spirits have been, And this would fometimes lead him out into Hast and Passion. But he had the Wisdom and Conduct soon to check and take up himself again. Once the Bishop was very angry with the Lord Treasurer Burghley, otherwise his very cordial Friend, charging him fomewhat too hardly in respect of the Friendship between them. For which the Bishop soon excused himself by reason of his natural Hastines. The Treafurer had heard how he had felled much Wood pertaining to the Revenues of the See, to the Prejudice of it, which caused that great Minister of State, according as he reckoned it his Duty, to tell him plainly of the Wast of his Woods. The Bishop gave the Treasurer a quick Answer, knowing his own Innocency, and the Informations brought to the faid Lord to be malicious

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ous; faying that these Reports were all Indigested Surmises; and that whether he [the Treasurer] were one to bring him to the Bishopric he knew not, but if he would procure to bring him out, he affured him he would thank him for it. And that he would stand to the justifying of his Doings. He took this Opportunity to complain to the faid Lord, how he had checked him at other Times for his urging so much some Ceremonious points, and the Rigor of his Ecclesiastical Officers. He wrote his mind Expostulates at large concerning these Matters to the with the Lord faid Lord: " That it grieved him, that Treasurer, my Lord Treasurer was counted to have a miscontented mind towards the Bishop of London. He was sure he had given him no just Cause; but contrariwife had as much honoured him in all times and everywise as any Man in England. That God would touch his Heart, when he should think best, and move him to remember, Non occidat Sol "Juper Iracundiam vestram. That he could have no great Victory over him, if he should displace him, as he had told him a Bilhop once was. Nay he would thank him. And the Charge being fo importable, his old Years growing on, the beggering of himself, the wearing of his Body, the Thanklesness of the Office, the continual Discouragement, especially of late, made him, he even upon his Knees prayed, that he, the Treasurer or some other would

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#### The LIFE of

"help him away even to lead a private "Life. And therefore that no Man should "need to fift much his Doings, for Habe-

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" bitis reum confitentem. " And to be plain with you, my Lord, " [as he proceeded] you are the Man that " do most Discourage me, not in these 66 Points (whereof I make no accompt) " but in that by your Words and Coun-" tenance, my Government is hindred. "For when fuch Words shall pass from " you, That fuch and fuch Things be not " of the Substance of Religion; That the Eccc clefiaftical Jurisdiction (which you your " felf by Statute have confirmed) is mere " Papal; That you would fuch and fuch " should Preach, which are Disturbers, &c. " it cannot be, my Lord, but three Words " from your Mouth hujus generis shall " more embolden them and hinder our " Labours, than our Toyl and Moyle shall in many Years be able to help and falve, "These are the Things, my Lord, that " do discourage me, and make me weary, " that on the one fide we shall be bawled on by them; and not backed nor counteance by fuch great Magistrats, as you are: "And therewith for my part so oppressed "with Business (enough for any Three) "without either Help, Reward or Thanks, " it must needs make us desperate, as by " my Writing you may fee I am. For I " cannot live this Life, nor joy greatly in "my State, where I always toyl tanquam " in Pistrino, and dwell in Suspicion of "your good will, &c. I have a clear Con"fcience that I ever deserved well at your
"Lordship's hand, and never ill. And
"therefore whatsoever shall happen, I

" stand clear before God.

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But as he would be thus hot fometimes, fo his Heat would be foon over, and he would recal himself, and bring himself into a cooler Temper. As he did in the Conclusion of all this Expostulatory Epistle with the Treasurer; which ran after this Tenor. " I know this is no Time to hold your " Lordship thus long, but that very Grief " of mind makes me to deal with your " Lordship as Fob did with God; toward " whom in his Passion he sometimes forgat " himself. So I may seem to pass the Limits of my Duty. But if it may please you with this to forgive and forget all the rest, I shall be as ready to seek your Favour as any Man's alive. Which if I " cannot obtain, there is one above that

" will one day reprove you, and chide " you. Thus God bless your Lordship as " I would be blessed my felf. This was

writ in May, 1579.

This Letter shews us Bishop Aylmer's Grief, and somewhat of his Spirit, tending to Impatience; which however, he had the Grace to master, and not long to give way to. But lest, by the abovesaid Chalenges and Charges of that most excellent Statesman, any sinister Opinion might be lest in Mens Minds concerning him, I shall subjoyn his Answer to the Bishop, wrote the

# The LIFE of

the very fame day. Wherein may appear that most admirable wife and serene Temper that he was mafter of. and addition

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Surer's Answer.

The Lord Trea- " My good Lord, your Lordship's Let-furer's Answer. " ter is too full of Choler for me to " answer directly without adding of Choe ler: and to I should Addere Oleum Igni, i. e. Add Ovl to the Fire. But I am otherwise disposed, both for Reverence to your Spiritual Vocation, and for " Charity to mine old familiar Acquainance. For the Opinion by you conceived of the, as not bearing you good will, "furely your Lordship therein doth misenform your felf: and for answer Coram Domino I protest that I bear you no kind " of Disfavour. That I have faid to you of your walting of Timber, I spake as dia publick Officer, and will speak the "Tike upon like Occasion to any of your E. fate, how dearly foever I thall love them. For reprehension of the common missurfage by Bilhops Chancellors, Commis-" faries, Summoners, and fuch like, I fay with Grief of Mind, that I fee therein " no true use of the Discipline meant at the " first Erection of those Officers, (which " I allow well of) but a corrupting of "them to private Gain, and not to the er publick Benefit, and Edifying of the Church. And it grieveth me to fee the " fond, light, pretended Reformers to have Occasion ministred, unwisely to " condemn the Offices, where they should " condemn the Misuse thereof. es And "And so, my Lord, lest in much Writing I should by Hear of Argument stir your Choler, I end, and Pardon your Taunts sparkled in your Letters."

Your Lordship's with Reverence

Westminster May 26. 1579 W. Burgbley.

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Very had not been toll, nor the to ol But to return to our Bishop, as he was sharp in his fomewhat hafty and quick in his Temper, Discourse. as we have heard, fo he was quick and tharp in his Dicourfe; and his Expressions were mingled with Pungency and Pleasure. When he was arguing with Knox in refpect of his Book against the Reign of Women, whereby he touched hard upon Queen Elizabeth, he had these Words, Assention from "It is a great Enterprise, and as they Cannal Pole. " fay no Ball-play, to pull a Queen's " Crown off her Head, and especially such " an one as many Ages have not feen.

When the same Author had pretended Scripture against the Rule of Women, he said in general, "I must say to them all in general, that the Scripture meddleth with no Civil Policy, surther than to teach Obedience. And therefore what soever is brought out of the Scripture concerning any kind of Regiment; is without the Book pulled into the Gameplace by the Ears, to wrestle whether it will or no.

Speaking

His Words concerning Queen

Speaking concerning the Mariage of Q Mary to King Philip, fo unforunate to Enwith K. Philip. gland, he used these words, "Cyrus that noble Persian sent to Thomaris Queen " of the Masagetes for mariage. To whom the made Answer, that the knew his meaning was to mary her Kingdom and not her. Which Answer if Queen Mary " had given to Philip, Calais, Hammes and " Guisnes had not been lost, nor the good "Lady her Sifter and our Sovereign, fo " left in the Briers; beset about on every side almost with mighty Enemies, impoverished and robbed of her common Treasure, and her Subjects so fleeced, that they must scrape near the Bones that will get any " more.

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And the Parla-Absolution from Cardinal Pole.

The fit his

Mentioning Queen Mary's Parlament, ments receiving that took the Pope's Absolution from Cardinal Pole on their Knees, he faid, They flooped upon their Marrow-bones to receive the Devil's Blessing, brought them by Satan's Apostle, the Cardinal.

When certain Arguments were brought, drest and flourished over, to prove an Error, and he was taking them into Examination, I will, said he, turn the Arguments out of their Clouts, and consider them as they

be in themselves.

Facetious.

For he would also mix a Facetionsness with his Discourses. When Knox would have proved the Unlawfulnes of Womens Government from that Place in Esaiah, I will take from you your Honorable Senators and your wife Counsillors, and I will give you Boys

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Boys

Boys and Women to reign over you; he confuted it by faying, that it was not meant of Boys in Age, but in Manners, not of Women in Sex, but in Feebleness of Wit. And then added divertingly, that this Argument therefore arose of wrong understanding the Word. As the Vicar of Trumpington, His Story of faid he, understood Eli, Eli, Lamafabalhani, the Vicar of when he read the Paffion upon Palm Sunday. Trumpington Coming to which Place he stopt, and calling the Church-wardens, faid, " Neigh-" bours, this Gear must be amended. Here is Eli twice in the Book. I affure you if my Lord of Eli come this way and fee it, " he will have the Book [fince his Name " was in it.] Therefore by mine Advice we " shall scrape it out, and put in our own "Towns Name, vie. Trumpington Trum-" pington Lamasabathani. They consented, and he did so, because he understood no better. So they that use this Place for a Weapon against this Matter do fault in Homonymia: not confidering that Words

have proper fignifications and Translations. And once speaking to the Judges, Some Judges, in Sport, said he, call you Drudges, and Drudges.

" not Judges, but I think in good earnest, " that it is contrary, that you make your

felves Lords, and all other Drudges. The Under Sheriff he would call the Un- He called the der Thief; The Jurymen or the Questmen, Under-Sheriff the Questmongers, and sometimes the Curst- Under-Thiefe mongers. And he thus once facetiously as well as sharply delivered his mind concerning the unjust Measures that poor Men often

the High Thief and the Under Thief my Lord the Lord of the Manor, or chief "Nobleman and the Curlemongers othe "Choice of whom was influenced by my

Lord poor Men are outweighed. mem

The Bithop was a Man of a bold Spirit and feared no body. Concerning which Courage he once faid, that two things made him for the one that he neither feared nor cared for any loss of his Place [ which had fo much of Care and Vexation the other a clear Confeience on and mission

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Free in Speech.

Trumpington.

Bolds

He took a great Freedom to speak his Mind, who foever was worthy to be reproved, and whatfoever Sins or evil Customs were to be checked. It was a sharp Reproof he gave the Nobility in his time. which had been the Occasions of abusing that antient good Custom of the Verdict of twelve Men for deciding Criminal Matters, and of Meum and Thum. " If there be, " faid he, any Noble Man dwelling in the Courtry, either a Duke, a Marquis, an Earl, or Baron, he shall lightly have " in his Retinue all the Cobbs mathe Country, which be the Questmongers as he styled the Questmen. And if any " Matters be touching him, his Man, of " his Friend, whether it be a Crime Capital, or Nisi prim, sent down for Lands the Case shall weigh as he will. For " his Dereynors [as he called Reteiners] nomit needs have an Ey to my Lord, the they should go to the Devil for it .... And 6. 10

He called the Under-Sheriff Under-Thief.

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Стивеесь.

to be forme Innocents knit up, and forme " Offenders delivered, and fome Titles of "Inheritance loft against all Justice and Right. Another is, if my Lord will not offend the Statute of Retinue, then must " the High-Sheriff be his Friend, and the " Under-Thief (Under-Sheriff I should fay) his Man. He empanelleth the Quest, either fuch as dare not displease my "Lord, or for good will, will not. And a fo that way betwixt the High-Thief, and the Under-Thief, my Lord and the Curstmongers, poor Men are out-weighed. This Corruption, if it be not looked to, will make this Order [of the Jury " of Twelve which was the best that " could be, to be the wickedest that can

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Thus he would in a blunt way freely de-Blunt in Words: liver his Mind; especially when it was needful the Truth should be spoken for Vindication of Innocence, or Reproof of Sin, let it be before the greatest Person. Hence, after he had taken the Liberty once to say what he thought in some certain Matter to a great Lord, he acknowledged that he was no good Courtier, and excused

himfelf by his plain Nature.

All this that I have faid already shew-stout and coneth him to have been of a great Stomac. ragious. Indeed he had a natural Courage. Which appeared also not in Words only, as we saw before, but sometimes even in Deeds. For the Bishop was a Man of his Arms, and would not turn his back for any Man.

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Sir John Harrington, who lived in this Bishop's Time and knew him, tells us, that when he was an old Man, when no other Correction nor fober Advice would do his unthrifty Son in Law any good, he took him into an ihner Room, where they were alone, and cudgelled him foundly. methinks those Words of his in the Description of a Preacher intimated his skill in Fighting as well as Preaching. " not enough, said he, for a Man to tell a " fair Tale in the Pulpit, and when he " comes down is not able to defend it. " If Preachers and Spiritual Men be fuch, " where be we, when we come to Handgripes? They must not only flourish, but they must know their Quarter-strokes. and the way how to defend their Head; " their Head CHRIST, I fay, and his " Crofs.

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An odd Instance of his Courage before the Queen.

And now we are fallen upon this Argument, I will not omit a Tradition that goeth in the Family of the Aylmers, of the Bilhop's frout Heart in a pretty odd Instance, namely, in causing one of his Teeth to be drawn once in the Queen's Presence, for the better incouraging her to undergo that present Pain for her own Quiet and Ease afterwards. And indeed I find the was once fo disquieted with the Tooth ach, that it gave a concern to all the Court. It was in the Month of December 1578. when she was to excessively tormented with that Distemper that she had no Intermission Day nor Night, and it forced her to pass whole Nights Nights without taking any Rest: and came to that Extremity, that her Physicians were called in and confulted. These differed among themselves as to the Cause of the Diftemper, and what Means were propereft to be used. There was then an Outlandish Physician of some Note, it seems, for giving ease in this Anguish, whose Name was John Anthony Fenotus; him the Lords of the Council fent for, and required, or rather commanded him to give his Advice in Writing, to procure the Queen Ease. Whereupon he wrote a long Latin Letter which I have feen. First, Difabling himself to come after such great Physicians; and then prescribing divers Remedies. But in case the Tooth were hollow, his Advice then was, that when all was don, it was best to have it drawn out, tho' with the incurring some short Pain, But if her Majesty could not submit to fuch Chirurgical Instruments, (which it feems he had heard fomething of the Queen's Abhorence of) then he advised that the Juice of Chelidonius Major might be put into the Tooth, and fo stopt with Wax. that none of it might fall upon the found Barts: whereby the Tooth would in a fhort time be for loofe that it might be pulled out by the Fingers. Or the Root of it might be rubbed upon the Tooth, and it would have the fame Effect. But in short, the pulling it out was esteemed by all the fafest way; to which, however, the Queen, as was faid, was very averse,

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nole ghts as afraid of the acute Pain that accompanied it. And now it feems it was that the Bishop of London being present, a Man of high Courage, perfuaded her that the Pain was not fo much, and not at all to he dreaded; and to convince her thereof told her, the thould have a fenfible Experiment of it in himself, tho' he were an old Man. and had not many Teeth to spare; and immediatly bad the Surgeon come and pull out one of his Teeth, (perhaps a decayed one) in her Majestie's Presence. Which accordingly was don: and She was hereby encouraged to submit to the Operation her felf. abling himself to come after fac

His Recreation.

The Recreation which he delighted in was Bowling Which he used for the Div version of his Cares, and Preservation of his Health at Fulham; according as he had Leifure, This Exercise be wied onw Sun days in the Afternoon after Evening Prayer. And herein he would be fid eiger, that he fomerimes had such Expressions in his Game as exposed him to the Confure of many. especially of his Enemies. Hence Martin Marprelate spake of his running after his Bowl, and crying Rub, Rub, Rub, and then The Davil go with it, when he followed himself. And again on another Occasion That he would space him for that Times because it may be he was achis Bowlesh and it was pityeto trouble him, left he hore the pulling it out was effectively

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His Personage.

Accounts of this Bishop, and to draw to-

wards a Conclusion. As to his Person, he was mean of Stature, but of Courage great, and very valiant in his Youth; which Quality departed not from him when he was old. He wore a long gray Beard. A The Pillure is good Original Picture of him is preserved fession of Mr. to this day, or at least did lately remain, Aylmer of in the Town of Bishops Storeford, fastned Chelmsford, into the wainscot of an House there, once inhabited by Mr. Aylmer, an Apothecary

that derived himself from him.

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He kept a Regular well ordered Family, His Household. duly observing the Hours of Prayer twice in the day, whereat he himself was constantly present when he was at home. with the rest of his Officers, Chaplains, and Servants. The Number of which confifted of above Fourscore Persons. And he was a good Master, Friend and Father to them and his Dependants. Among the reft of his Chaplains Dr. Vaughan was one, Archdeacon of Middlefex, and his Cofin, and he that afterwards was the worthy and beloved Bishop of London. This Vaughan was a deferving Man, and known both for his Learning, Readines in Preaching, and other godly Gitts inferiour to few, and long a Prebend of the Church of S. Paul's. And being a Senior Prebendary made interest with the Dean for the Place of a Residentiary in that had be said h Church, but was feveral times put by. Which troubled not only him but the Bishop too, knowing well his worth. But in April 1592. Archdeacon Molins lying in great Extremity of Sickness, and to a 4 Refills

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Refidentiaries Place likely again to become vacant, the Bishop concerned himself for Dr. Vaughan. And that his Interest might the better prevail (divers having been already recommended to the Dean of Paul's) he addressed a Letter to the Lord Treasurer, being moved in Conscience, as he said, because left by too many Repulses the worthy Man should be discouraged; Praying his favourable Affiftance in this Suit; that it would please him at his [the Bishop's] Entreaty to fend his Letters to Mr. Dean on his behalf, being then in great Hopes, that the Success would be better than it had been: and at the least howsoever it fell out, both his Chaplain and he should acknowledg themselves deeply bounden to his Lordthip's Honourable Furtherance given unto them herein. Adding, how he was marvelloufly troubled for lack of fuch an one as the Doctor was, to be ready at the Crofs to supply the Defects there; which happened divers times in the Year by Sickness or - Negligence of them that were called to preach there. What Effect this had I cannot tell. But herein may be observed, how folicitous the Bishop was for the Preferment of those about him; and what Men of Learning and Merit he entertained.

Fortunes.

A Man of both In fine, Aylmer had all the Advantages that both Prosperity and Adversity are wont to contribute to make Men wife and good. After much Ease and Reputation which he enjoyed at the Court, and in the Family of a great Nobleman, he was thrown out of

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all his Places, glad to escape for his Life, to leave his native Country, and Friends, and Plenty, and live a banished Man, and carry his Life in his Hand. And after. when he was reftored by the merciful Providence of God, and had his share, acording to his Merits, of Honour and Wealth again, it was so deeply mixed with Sorrow and Care, that he could have been heartily willing to have been stript of all again, for a more private and peaceable Life. But his earlier days which he past in the Court seem to have administred the greatest pleafure to him. And by his Converse there he knew well the Characters of great and Noble Persons. For he lived in the Duke of Suffolk's Family, and was the Instructer of his incomparable Daughter, the Lady Fane Grey. And it may be reckoned one of his Felicities, that he had the Education of to rare a Person both for Learning and Piety, as well as high Birth, and Fortunes.

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And for her modest Carriage and good His Relation Zele to Religion, this Passage may be ad-concerning the ded concerning her, which Aylmer him- Lady Jane felf mentions somewhere; Viz. That he Grey. knew a great Man's Daughter, who having received from the Lady Mary goodly Apparel of Tinfel Cloth of Gold, and Velvet, laid on with Parchment Lace of Gold, when she saw it, said, What shall I do with it? Marry, said a Gentlewoman standing by, Wear it. Nay, answered she, that were a shame to follow my Lady Mary against God's Word, and leave my Lady

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Lady Elizabeth, which followeth God's to leave his native Country, and

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His Opportunity of knowing the Lady (after beth.

While he thus conversed at Court in K. Edward's days, he could not but take notice of the Exemplary Behaviour of the Queen) Eliza- said Lady Etizabeth. Whereby he was able to give that Character of her when the was young before the Crown fell to her, which he thought fit at her very first Accels to the Kingdom to write and publish, for the better reconciling of her Subjects to her Government. And what he wrote was of his own Knowledg, as he faid. And he wisht to God all Men knew her as much as he, that they might conceive of her the same Opinion that he had. He was acquainted with her first Schoolmaster that taught her Tongues a Man, he faid, very honest and learned. And among other Talk which he had with him of her, (for he was, as he faid, very curious in questioning, and he [her Master] as gentle milds all an answering) he told Aylmer once. That he learned more of her every day, than the of him. Which feemed to Aylmer a Mystery; as indeed it was. But because he would not keep him in doubt, thus he expounded it, I teach ber Words, said he. and she me Things. I teach her the Tongues to speak; and her modest and maidenly Looks teach me Works to do. For, faid he, I think she is the best disposed of any

in all Europe. Aylmer farther spake of her, that an Italian who taught her his Tongue, told him once, that he found in

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in her her two Qualities, which were never lightly Yoke-fellows in one Woman, namely, a fingular Wit, and a maryellous meek Stomach. Aylmer added, That he would have thought that these Men had thus commended her because she was their Mistres: but by certain knowledg otherwise he understood that it was the Truth, and that they might have said much more, and not lyed.

This Character his Conversation in times past in the Court enabled him to give of Q. Elizabeth. And by giving this in the most public manner he could, in a printed Book, he did a piece of very good Service, to reconcile her a due Respect in the Minds of her Subjects, many of whom, being led away by the Priests and Actors in the late Popish Government under her Sister, had no great Stomac to receive her. And therefore all the fairest Characters, as well as other means to be used, were to be divulged of her. Wherein our Divine did his Part, and merited well.

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SINCE the Writing hereof, certain Things have come to my hands, relating to some particular Passages of the foregoing History; which I have here added, as judging them Proper to give some further Illustration to it.

# Campion the Jesuite.

Pag. 53. The Disputations with Campion that boafting Fesuite, were there spoken of, and the small Opinion the Bishop of London had of any Good to be obtained thereby, partly in respect of the Disputations themselves; wherein commonly not the foundest Arguing but the volublest Tongue carieth away the Glory: and partly because of those Flocks of Auditors of little Judgment that would be present; Not a few whereof being Campion's Welwillers, would not fail to blaze the Matter to the Jesuits Praise, and the Undervaluing of the Protestant Divines his Antagonists, and their Cause. And so in truth it happened. For the stopping of which Inconveniencies the last days Conference was managed by Writing, each Disputants Arguments, by Content, being fer down from their Mouths

### ADDITIONS.

by a Person appointed for that Purpose (who was Tho. Norton a Minister of good Account) and so were the Answers likewife. Of these Things the same Norton gave the Lord hurgbley an Account in a Letter dated Sept. ult. in these words: " I " pray your Lordship to pardon me to fay, that I think the Course hitherto taken either by lack of Order, or Moderation, or convenient Refpect of admitting Men to be Hearers, hath been but fruitless and hurtfuls and lubject to great Harm " by Reports. The fait Time I was a " Means, by Advice, to have it in fome " fuch Form as did better content; and the " Order to fet down the Objections and Antwers, and to repeat them written, fo as the Patries should acknowledg them to be their own, before any Answer or Reply made unto them, did greatly fatisfy the Hearers; being fo furely used, that in the whole day Campion could not complain that I did him wrong in any one Word, but always confest that his " Tayings were rightly conceived, and truly " let down. By which, mere Confusion was avoided, and By talk was cut off: he was hardly driven to the Wall: What " he once had granted, he could not re-" tume, and our Caufe is not so Subject to false Reports of his Favourers. Pag. 54. One Cannood was mentioned there to have been taken up by Bishop Aylmar, for applauding publicly the abovehaid Campion and his Learning in his Conrerences;

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terences, to the disparaging of the Protestant Divines that disputed with him. There was also another, named Oliver Plutket (another of the Crowd of common Auditors) who openly commended the faid Campion, faying, that he had heard him Dispute, and thought in his Conscience, that Campion was discreet and learned, and spoke very well; and that he would have convinced them that opposed him, if he might have been heard with Indifferency. Which Words were laid to his Charge in December by the Foreman of the Ward- According to more Inquest of the Parish of S. Andrews Inquest. Vid. Holburn. Which he owned. Whereupon Stow's Surv. A the Deputy of the Ward with the faid 682. Foreman preferred a Bill of Information against him to Fleet wood the Recorder. The Iffue was that he also was committed. mong them to as no Man could suffiv

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# Dyke the Puritan. In build

Pag. 138. We there left Dyke under Suspension from the Bishop, for troubling his Auditory with new Opinions. For the restoring of whom to his Preaching. Mention was made of an earnest Petition put up by the Parishioners to the Lord Burgoley: Which being omitted in the History, will here give the Tenor of it. It fet forth, " How they had lived without any " ordinary Preaching until within four or " five Years. By which want they knew " not, as they ought, what did belong to God, what to their Prince, their Rulers, According to the October 1882

Inquest. Vid.

682.

Scow's Surv. P.

"their Neighbours, their Families, to bring them up in that Obedience and "Subjection as was meet. Neither knew "they, how to keep them from fuch A-" buses as were in common in the World. "So as Ignorance and Disorder was upon them and theirs, for want of Teaching. But that of late it pleased the Lord to visit them with the means of their Salvation, the ordinary Ministry of the Word, and through the godly Endeavour of their very good Patroness the Lady Bacon [Widow of Sir Nic. Bacon late Lord Keeper at her especial and almost only Charge, they enjoyed Mr. Dyke a " Preacher authorized. Who according to his Function had been painful and profitable, and both in Life and Doctrine had caried himself peaceably and dutifully among them: fo as no Man could justly find fault with him; except, of Malice, fome who were evil disposed Persons, " and could not abide to hear their Faults reproved, did for that Cause set them-" felves against him, by Slanders and fuch " like Practices labouring in all Places to " their utmost to discredit him, and to hinder the Course of his Ministry: Yet none of them all, in the least shew of through his Preaching many had been "Evil, were able to touch him. That brought from their Ignorance and evil "Ways to a better Life; to be frequent " Hearers of God's Word; willing to eve-" ry Service of the Prince; teady to distribute bute

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bute to the Poor: and their Servants were in better Order and Government

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Then giving his Lordship to understand, Dyke's Audi-"That this their Preacher was suspended tors solicit the by the Bishop of London; and so they Lord Treasu-

" were now as Sheep without a Shepherd; rer.

" exposed and laid open to manifold Dan-" gers, even to return to their former Ig-

" norance and curfed Vanities. That they

" were no better than their Fathers, who " in the Absence of their good Guides,

corrupted themselves, and were soon-

"turned out of the Way which God pre-6 scribed them. That the Lord had spo-

" ken it, and therefore it must needs be

" inviolably true, Where there is no Vision, " the People perish. And that they have-

"ing had some Experience of his [ the

" Lord Burghley's honourable Care here-" tofore in the like Cafe (for with all

"Thankfulness they acknowledged, that

" through his Means they had enjoyed this " Benefit of the Word preached) they were

in their present Distress emboldened to

" become most humble Suitors and Pe-

" titioners, next after God, unto his Ho-

" nour, that in regard of fo many Benefits

they had by Preaching, and in respect of

stitheir great loss now upon them, by want whereof they were spoiled of their Com-

fort, weakned to Godward, and made

more unfit for every good Service and

"necessary Work; it would please his

" Lordship in the Bowels of his Honou-" rable

#### ADDITIONS.

" rable Compassion to pity them in their present misery; and to become so favourable unto them, as by his means they

" might enjoy their Preacher again.

Who thereupon writes to the Bishop.

To this Petition were subscribed the Hands of fix, and the Marks of 29. Which made the Bishop stile them such as were dubbed with the Title of Yeomandry. But whatever mean Mechanics these Subscribers were, upon this, as was specified p. 159. the faid Lord dispatched his Letter to the Bishop in Dyke's Behalf. To which in anfwer the Bishop gave his Reasons for sufpending of him; which are there fet down: As, that he was but Deacon, and fo had continued many Years, refuling the other Order of Priesthood; shewing thereby his Difaffection to the Book of Orders of the Church of England, That he lay under the infamie of Uncleanness, and that he was an Impugner of the established Way of Worship, and preached Innovations. To this some time after the said Peer gave this fecond Letter to the Bishop:

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His second Letter in Dyke's Behalf.

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"That he had received his Lordship's Letters of the 9th of November in answer to his formerly written to him in the Behalf of Mr. Dyke Preacher at S. Michaels in S. Albons. And that he had forborn hitherto to answer the same upon fundry Causes alledged by his Lordship, that moved him to forbear to restore him, until he [the Lord Burghley] had more duly informed himself of the Truth of some of those Matters. Which if

if they had been true, as it feems his Lordship the Bishop was informed they were, " he should not only be of his Lordship's "Opinion for his Suspension, but think " him worthy of further Punishment. But " having upon due Inquifition and Know-" ledg from the best of that Shire under-" stood, that the foul Matter wherewith " he was charged in the open Sessions at " S. Albons, of Incontinency, was malici-" oufly informed against him by a lewd "Woman, that feemed to have had the "Report thereof from one Forster a Gentle-" man dwelling in Effex. For he by his Let-" ters written to the Justices, and openly " read in the Seffions-House, utterly deny-" ed to have ever used any such Speeches. "Whereupon the Woman confessing her " Lewdness in flandering of him, and ask-" ing him openly Forgiveness, he sufficiently was cleared thereof. And truly, "My Lord, added he, in that manner may " the best Clergy Man in this Realm be " flandered. That he did not therefore " fee, but for that Matter, his Lordship and all the World (who hereby might " hardly conceive of him) ought to be fa-" tisfied.

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"And for one other Matter, of his not administring the Sacraments, he being but only Deacon, and having no Cure or Charge, whereof to be Minister or Curate, might not lawfully minister the Sacraments; altho being a Deacon, and fo authorized, he might, as before his X 2 "Lord-

Lordship's Restraint he did, preach to

the Instruction of the People. " That for other Matters he thought his Lordship had been over hardly informed against him: Which made him to continue in earnest manner his former Request to him on Dyke's behalf, and to pray him to restore him to his former Place of preaching at S. Michaels; where now the People lived untaught, and had for a Curate a very infufficient, aged, doting Man. That his Lordship knew, that Magna eft Messis, & Operarii pauci, i. e. the Harvest was great, and the Labourers few. And that altho he might have fome Imperfections, as the " best of us all are not void thereof, yet " in a reasonable fort would the same be born withal, being but moved of Zeal. Which made him [the Lord Burghley] the more earnestly to press his Lordthip for this Man's Restitution. Who, he hoped, (if he had heretofore erred by overmuch Earnestness) would hereafter " he more advised, and in a temperate Sort cary himfelf. And for this Favour to him, besides the Good the People should receive in their Instruction, he should thank his Lordship for him. But lastly, that he would not folicite his Lordship in his Favour, if hereafter he should give just Cause of any publick offence against the Orders of the Church e-" stablished.

to authorized, he might, as before his

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#### Cartwright the Puritan.

Pag. 160. Mention was made how Tho. Imprisoned, Cartwright and some other Puritans were taken up and brought before the Ecclesiastical Commission, for setting up a new Discipline contrary to that which was established in the Church of England; and that the said Cartwright, as the Chief, being called before the Bishop and other Ecclesiastical Commissioners, the said Bishop used a certain Expostulatory Speech to him. To add some further Particulars. The Names of the rest of these Puritan Ministers, beside Cartwright, disposed in the Fleet and other Prisons about London, were as follow;

Humphrey Fen.
Andrew King.
Daniel Wight.
John Payne.

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Edward Lord.
Edmund Snape.
William Proudlove.
Melanthon Jewel.

The other Puritans in other Prisons their Names.

The Place where the Commission sate when Cartwright was brought before them was the Bishop's Chamber. Where he was secretly called on Saturday afternoon, without any Warning aforehand, to prevent, as was said, the Combrance that the coming in of such as savoured him might occasion. And for the Satisfaction of any who might be desirous to understand how these Proceedings went, I will set down the Remainder of the Conference of the Biston.

shop, and the other Commissioners, with Cartwright at this meeting, as I have it

The Bishop having deliver'd himself ac-

from an authentic Paper.

The Conference between the Bi-cording as was shewn in the History, Cart-Shop, with other Commissioners, and Cartwright.

Speech to him.

wright began to speak, but Mr. Atturney Sir John Popham, another of the Commissioners, took the Speech from him, and made a long Discourse. The Effect whereof was Mr. Atturney's to shew, how dangerous a thing it was, that Men should upon the Conceits of their own Heads, and yet under Colour of Conscience, refuse the Things that have been received for Laws of long Time. And that the Oath [to answer to certain Interrogatories that was tendred was according to the Laws of the Land; which he commended above the Laws of all other Lands: Yet fo, that because they were the Laws of Men, they carried always fome Stain of Imperfection. Also that he was now to deal with Mr. Cartwright in two Points: One was, the Peace of the Land, which was broken-by him and others, through unlawful Meetings, and making of Laws: the other was, the Justice of the Land, which he and others had offended against, in refusing the Oath now tendred. Which (as he faid) was used in other Courts of the Land. Neither was there any in his Conscience, learned in the Laws, that did judg it unlawful. So exhorting Mr. Cartwright to take the Oath, the rather for that he being aged should have more Experience, and with it more Wisdom, than than the others, he made an End of his Speech.

After this the Bishop requiring Mr. Cart- The Bishop puts him upon taking wright to take the Oath, he defired that the Oath: ere he came to the Oath, he might which he debe received to answer the grievous Char-clines. ges which were given partly against him apart, and partly against him with others, by Mr. Atturney; but especially by his Lordship. Whereunto the Bishop answered, that he should not answer to any thing but only to the Oath, whether he would take it, to answer the Articles which he had seen. And Mr. Cartwright replying, that it was a hard Course to give open Charges, and the same very grievous, and yet to shut Men from all Answer of them. The Bishop willed him, first to answer touching the Oath; and then he should be admitted to answer the Charges which had been made upon him. Mr. Cartwright follow- His Answer to ing the Order the Bishop had appointed the Articles. him, answered, that the Articles being the fame that they upon Oath would examine him of, which he had feen before, he had already made Answer to them. drawing them forth out of his Bosome; and withal offered to be fworn unto it; and that he could not make any further Anfwer. Whereof when they demanded the Reason, his Answer was, that he had laid the chief Strength of his Refusal upon the Law of God, fecondly, upon the Laws of the Land: Which in some Mens Judgment, professing the Skill of the Laws, did not war-

warrant fuch Proceeding. But feeing that he heard Mr. Atturney affirm as he did, and that he had no Eyes to look into the Depth and Mysteries of the Law, he would most principally rely, and stand at this present upon the Law of God.

Dr. Lewin's

The Oath Ex Officio.

Then Dr. Lewin spake, and said, that Speech to him. he would be glad that Mr. Cartwright should understand, that he was greatly deceived in that he called this Oath the Oath Ex Officio; Whereas it was by express words derived from the Authority of the Prince by a Deligate Power unto them. Wherefore that he had need to take heed, left in Refusal of this Oath he refused that which the Prince authorized. Which Speech the Bishop greatly commended, and willing Mr. Cartwright to take heed unto it, least by Refusal of this Oath he should directly oppose himself to the Authority of the Prince; Mr. Cartwright answered First, that in calling it an Oath Ex Officio, he did it by Warrant of this Court, using no other Language therein than the Bishop himself, that so called it, and another of the High Commission that was not then present, who called it the Oath of Inquisition. The Bishop denved that he had done so. But Mr. Cartwright appealing therein to the Testimony of those which were present, he was filent. Secondly, Mr. Cartwright alledged, that he had feen Commissions from her Majesty, wherein there was no mention of proceeding by Corporal Oath. Then Dr. Bancroft interrupting him, Mr. Cartwright wright defired that he might make an End of his Answer. But Dr. Bancroft saying, that Mr. Cartwright might speak if he would, and that himself would keep filence; Mr. Cartwright answered, that he would give him place, and proceed after with his Answer, if he remembred it. So Dr. Bancroft faid, that the High Commissi. Bancrost's on had been altered, as Occasion of Time, Speech to him. Persons and other Circumstances required. And that it was true indeed that the former Commissions had not inserted into them the Clause of Proceeding by Oath: but that there were some Men discontented with the State, had fought curioufly into these Things, and observed them. And that Mr. Cartwright had taken them from them.

Hereupon there fell some Jarr betwixt some Debate the Bishop and Dr. Bancrost; the Bishop arises between affirming that he liked not that saying of the Bishop and the Doctor, and the Doctor making it Dr. Bancrost, good, and not afraid to profess it. But the Bishop said, that he had been Commissioner this thirty Years partly in Lincoln, and partly in London, and had always that Clause of the Oath inserted. His Fear being (as it seemed) least they [the Commissioners] having used the Oath always, and having no Commission [warranting it] but now of late, should be thought to be in the Premunire, for that they had used it so many Years without Warrant.

Then Mr. Cartwright said, that he had Argument aa hard Point remaining of his Answer to gainst this Dr. Oath. Dr. Lewin and the Bishop: Which was, that altho they might by Words of her Majesties Commission proceed by Oath, yet it followed not, that therefore they might proceed by Oath, without any to accuse, without any Limitation, and without reasonable Time of Deliberation and Advice what to answer. And therefore he which refuseth not fimply to fwear, but to fwear in fuch fort as they required, was not, as is faid, directly opposite herein to the Queen's Authority. Hereof there was some debating, concerning the Difference of this Oath from the Oaths tendred in other Courts, Mr. Cartwright alledging, that altho in other Courts the Words of the Oath were general, yet that indeed it was reftrained to some particular Matter, which the Deponent knew before he took the Oath. And that himfelf in Title of Hospital-Lands [viz. the Hospital in Warwick where he was Mafter before certain Commissioners had taken the Oath which is accustomably given in other Courts.

Cartwright's Replys, when It was told him be had once ta-

After, Mr. Dr. Bancroft charged him, that he had taken this Oath twenty Years ago; asking why it was not as lawful now ken the Oath: as at that Time. Whereunto he answered that the Cafe was not alike. For that then there was but one only Matter for him to be examined of, and the same was known unto him before. Also, that he had not fo fpent his Time (he thanked God) but that in fo long a space he had learned fomething, as in some other things, fo in this. (He that wrote this Relation faid, he heard Mr. Cartwright fay afterwards, that had he not been interrupted, he could further have answered, that he took not that Oath twenty Years ago, but with exception to answer fo far as might well fland with God's Glory, and the Good of his Neighbour.) Finally, that by the Example of divers Ministers and others, refusing this Oath before him, he took Occasion to fearch further than otherwise he was like to have done.

Then Dr. Bancroft faid, that for fo And that we much as every Man which had offended a- are bound to nother was bound to confess his Fault, and confess our to reconcile himfelf, he should much more Faults: do it to the Prince. Whereunto Mr. Cartwright answering, that the Case here was very unlike, and that this general Rule did admit fome Exception; Which feeming strange to Dr. Bancroft he required of Mr. Cartwright an Instance. Who answered, that if he had spoken evil to one of a third Man, which never came to the knowledg of it, it should not stand well with the Rule of Charity to open this Matter unto the Person whom he had wronged; confidering that so he might (likely) break the Knots of Love, which without that Confession might have continued whole.

Moreover, upon the Charge which Mr. And that he Atturney repeated, that Mr. Cartwright and others held and others had holden Conferences and Conferences, made Laws; Mr. Cartwright answered, and made that touching that Point his Answer was

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before them. Which (being required) he would confirm upon his Oath: that is, that they never held Conferences by any Authority, nor ever made any Laws by any manner of Compulsion, to procure any Obedience unto them. Also, that he and others had expresly testified by Subscription, that they would not fo much as voluntarily and by mutual Agremeent, one of them without another, practife any Advice or Agreement that was contrary to any Law in the Land. Whereunto Mr. Dr. Bancroft replied, that Authority they had none, and therefore could not use it; and Compulsion needed nor, seeing every one, received to their Conferences, must fubscribe to be obedient to all Orders he and others should set down; so far as if they should set down the Sense or Interpretation of a Place of Scripture, it should not be lawful for any to depart from that: which, faid he, is deposed by three or four. But, faid Mr. Cartwright, he might have Ecclefiastical Jurisdiction of Reproof, Sufpenfion, Excommunication, Degradation, as they had been openly, but most untruly, charged to have done, if either, or others with him had thought it lawful for them fo to do. And for the other Point of their requiring Subscription by any that was admitted, much less such a Subscription as Mr. Dr. Bancroft spake of, he protested that neither had he so done, nor any that he knew: and that he was ready to make that also good upon his Oath. Further

Further, Dr. Lewin moved Mr. Cart- And when he wright to take the Oath, and then affured was moved ahimself that the Company would take at oath. his Hands any reasonable Answer. To whom Mr. Cartwright answered that he could not conveniently give any other Anfwer than that which was before them. To whom when the Bishop replyed, that then they would tell him where his Answer was short, and required further Answer: So, faid Mr. Cartwight, shall not the Oath make an end of the Controversie; which notwithstanding is the proper use of an Oath. Against which Mr. Dr. Bancroft excepted, faying, that an Oath tended indeed to make an End of a Controversie; but that it was strange that Mr. Cartwright said, that it should wholly end a Controversie; albeit Mr. Cartwright therein alledged no Interpretation, but the plain Text.

But (faid Mr. Dr. Bancroft) Mr. Cartwright, Bancroft flews think you thus to go away in the Clouds, or the Danger of to have to deal with Men of fo small judg- the Discipline; ment, as not to fee what is your Drift? Do not we know from whom you draw your Discipline and Church-Government? Do not we know their Judgments, and their Practice? Which is to bring in the further Reformation against the Princes Will by Force and Armes. It is well He meant known, how one of the English Church at Christopher Geneva wrot a Book to move to take Armes Goodman. against Queen Mary; and Mr. Whittingham's Preface before it. And who knoweth not, that the Church of Geneva-allowed it?

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in France, Scotland and Geneva.

Cartwright's Reply to this.

The Disciplin Also we have seen the Practice in France. Likewise it is written in the Scottish Story, how Mr. Knox moved the Nobility of Scotland to bring in the Gospel with Force against the Queen there; and likewise well known, that Mr. Calvin was banished Geneva, for that he would have brought in the Discipline against the Will of the Ma-Whereunto Mr. Cartwright replyed, that his meaning was not to hide himself in the Clouds touching this Matter; as one which had made a plain and direct Denyal hereof: Wherein if any thing were doubtful, he would make it as plain as Mr. Doctor could fet it down. But that he now perceived, that if others were like-minded to Mr. Dr. Bancroft all Purgation of our felves by Oath (which was now required of him and others) should be in vain; Confidering that whatfoever they should depose, yet it might be answered, as Mr. Doctor doth, that they knew our Drift well enough. Moreover, that he did the Reformed Churches great Injury, which never had either that Judgment or Practice he speaketh of, for any thing that he ever read or knew. That he had read the Scottish Story, but remembred not that which he spake of. That some particular Persons had written from Geneva some fuch Things as he spake of; yet that it was a hard Judgment to charge the Church of Geneva with it. Which by an Epistle fet forth by Mr. Beza, a principal Minister thereof, had utterly disclaimed that Judg-With ment.

With this the Bishop took them up, The Bishop and asked Mr. Cartwright once again, makes an AB whether he would take the Oath. And Refusal. upon his Refusal commanded an AS thereof to be entred. Then Mr. Cartwright putting the Bishop in mind of his Promise of leave to answer the Charges which were given against him, he answered that he had no leasure to hear his Answer. And if he would answer, he should do it by a private Letter to the Bishop.

One thing beside Mr. Dr. Bancrost un-The Queen had dertook to affirm there; that her Majesty read his Anhad read Mr. Cartwright's Answer to the Ar. Swers.

ticles. Which altho it were abruptly brought in, yet it was esteemed that his meaning was thereby to signify, that her Majesty, notwithstanding the Knowledg of that Answer, would have this severe Proceeding against him. And this was the Sum of what was done at that Sitting.

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But fince we have not yet feen fully what the Crimes were, that Cartwright and his Fellows were accused of, I shall add here the Effect of the principal Matters in the Bill of Complaint against them, viz.

"That there had been of late fer forth The Articles by some seditious People, a Government charged against of the Church by Doctors, Pastors, Cartwright and Elders, Deacons and such like.

"With a new Form of Common-Prayer and Administration of the Sacraments, and Discipline for the Church, comprized in a Book intituled, Disciplina E"clesia Sacra, Dei verbo descripta: and

DAVID Col

Carrwright :

" other Books and Pamphlets of like Na-" ture.

" That the Defendents had unlawfully " and feditionfly affembled themselves to-

gether concerning the Premisses.
"And had in those [Assemblies] treated of, and concluded upon fundry feditious " Articles, in allowance of the fame Books, " and of the Matters therein contained.

" Unto which Articles the Defendents " had in fome of those Assemblies submitted themselves and subscribed, and put " part thereof in Execution. For which " Misdemeanors they had been called in

" Question before the High Commissioners: "Where they refused to take the Oath ministred to them, to answer to such

" Articles as they were to be examined of on

" her Majesties behalf concerning the same. " Of all which a Bill had been exhibi-" ted by Direction from the Lords into

" the Star-Chamber against the Defendents. "In which Bill was also contained, that

"they under colour and pretence of Dif-

cipline and Charity, did derive to them-" felves Power to deal in all manner of

Caufes whatfoever; and had moved and

" persuaded fundry her Majesties Subjects, to refuse to take any Oath to answer to

any Matter that might concern any the un-

" lawful Doings and Proceedings of them, " their Brethren and Teachers.

The Proceed-ings with them. Business, with the Interrogatories, and how matters stood with them June 23. 1591.

To

To the former Bill the Defendents in How the Cause their Answer have confessed their Denyal with the Purito take the Oath before the Commissioners; and for the rest of the most material Matters have made an uncertain and insufficient Answer.

Which being referred by the Court to the Confideration of the chief Justices, chief Baron and Mr. Justice Gawdy, they advising thereof, did set down wherein their Answers were insufficient, and that they ought to answer the same particularly and directly.

This notwithstanding they made their Anfwer in effect in many Points as imperfect as before, and in some Points oppose themselves against the Report of the Judges, that they ought not to answer them.

Whereupon Interrogatories were minifired unto them upon the Parts of the Bill. Whereof they answer not at all the most Part, and the principal Interrogatories.

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Hereupon, the Confideration thereof being by the Court eftsones committed to the said Judges; and they to set down wherein, and which of the Interrogatories ought to be better answered, and that the same should be answered accordingly.

The Defendents being thereupon eftfones interrogatories examined upon these Interrogatories acord-put to them: ing to the direction, do notwithstanding still refuse to answer them. As namely these.

Where the faid Affemblies were made;
When, and how often

tins front.

### ADDITIONS

sund and in "Who were at the same affemblies as their Answer have confermed as the Puri-"What Matters were treated of in the " Tame Affemblies, sale to flored vol bus the" Who made or fet forth, corrected " or reformed, the faid Book of Difci-69 pline or any Part thereof. "Who fubscribed, or submitted them-" selves to the same Book, or to the Arti-"cles therein concluded, besides the faid "Defendents. and affulne grave crowlink "Whether in a Christian Monarchy the "King is to be accounted among the Go-" vermors of the Church, or amongst those which are to be governed by Paftors, "Doctors, or fuch like. I ni but soled as "Whether in a well ordered Church, it is lawful for the Sovereign Prince to " ordain Orders and Ceremonies appertain-" ing to the Church, nous ment only berd "Whether Ecclefiaftical Government effa-" bliffied by her Majestie's Authority with "in the Church of England, be lawful " or allowed by the Word of God.vd Whether vihe Sacraments ministred "within her Majellie's Dominions, as they "be ordained by the Book of Common " Prayer to be ministred, be godly and e Defendents being berthinim wirdgin" Interrogatories Ad pogrago post line the add. The Bi-

Upon The BRI flop's Death the Dean and Chapter claim the Temporal-Sies.

shop being now four days deceased; the Dean and Chapter of S. Raul's claimed a Privelege upon his Death, and during the Vacation of his Billioprical Which was, to enjoy the Temporahies of the Bishopric, paying

.balled to

paying yearly an 1001. for the fame: And that by an old Charter, given to the Corporation by K. Edward II. And fo made their Suit to the Lord Treasurer Burghley: Who accordingly ordered Fanshaw, an Officer in the Exchequor, to examine the Charter, and how it had been allowed formerly. Which he did, and found it to be of the same Effect. And that in K. Henby VIII. his Time upon the Translation of Cutbert Ann. Reg. 25. the Bishopric being yacant, the Dean and Chapter had the Custody of the Bishopric and Temporalties. And when Stokelley fucceeded in that See the King granted to him all the Right and Title that he had in the Temporalties and Rent thereof, which before was had and taken by the Dean and Chapter, and did difcharge the Dean and Chapter. The Treat furer being fatisfied with this Charter, and this late Precedent, I find that after forme time they had the Temporalties let and configned to them by the Queen, upon the Confideration of a toool. a Year; (computing the 100 l. in Edward II. time worth a 1000 l. now.) And afterwards upon the Admission of Richard Fletcher to be Bishop the Treasurer demanded an Account of the Dean and Chapter of their Receipts of of Mony and Rent; which they fent him in; that is, from June the 5. 1594. to Fanuary 24. entiting: in their Paper calling

themselves Custodes Episcopatus ac omnium The Dean and Temporalium ejusdem, quamdiu idem Episco-Chapter Custopatus vacavit. And it was computed that des Episcopatus vacavit.

they were to pay according to their Account (afterthe Rate of a 1000 l. per ann.) for the Temporalties, for the Time they held them,) 320 1.11 s. And the Queen wrote her Letters to them to restore the Allocation therof to the Reverend Father Richard Fletcher, whom she had nominated for Bishop. Whileh he dide

The Aylmers of Ireland.

Ad. Pag. 192. Many Persons of Note of the Aylmers in England had been there spoke of. But as the Name had flourished here at home, so it spred it self considerably in the neighbouring Kingdom of Ireland: Where the Aylmers were fettled Time out of Mind. Their first coming thither is uncertain, probably two hundred Years ago, and more. The first we meet with of that stock there, was Richard, (a great Name in the Family ) being the antientest Person taken notice of in a Visitation Book, (remaining in the Library of the College near Dublin) of Molineux, fomerime Ulfter King of Arms of Ireland. Which Richard perhaps was the Son of that Richard of Norwich, who had been Mayor of that City, and is faid in his Monumental Inscription to be Procerum de Stipite natus. The abovefaid Richard married Katherine Daughter of Petit of Piersetown in the County of Meath. Whose Son and Heir married Margaret Daughter of Barthoolmew Bath of Dullardstown in the County of Me ath Esquire. By whom he had Bartholomew Aylmer of Lyons in Kildare. Who married to Margaret, Daughter

Vid. p. 192.

In his Britan.

Wir Thouas

Daughter of Chevers of Maston in the County of Meath Efquire. And had two Sons Sir Garret of Dullardstown, Chief Justice of the Common Pleas An. 1535. And married Alson Daughter of Fitz Garald of Athlone. His other Son (who was the Elder) was named Richard, married to Fenet, Daughter of Twee, Alderman of Dublin. And from these two Brothers the Family branched out numerously into the Aylmers of the Lyons and of Dullardstown: And intermarried into the best Houses in the Counties of Meath and Kitdare. As the last named Richard had Richard, that matried Eleoner Daughter of Fames Lord Slane. Their Son Thomas married Alfon Daughter of Thomas Cufack Knight, Lord Chancellor of Ireland An. 1550. Who had Issue, Bartholomew married to Cicely, Daughter of Robert Pipho, and Fenet, Daughter of Viscount Gorman. for. Their Son was Thomas, that took to Wife Mabil, Daughter of Peter Barnwal. Knight. The other Brother Sir Garret, or Gereld, that was Chief Justice, (as is abovefaid) had Bartholomero, and he fames, and Fames Nicolas, and he Christopher, and Christopher Richard; who married the Daughter of Sir Robert Dillon, Lord Chief Justice of the Common Pleas, and dyed An. 1635. He left (befides other Sons and Daughters) James, that marched to Fobanna, Daughter of Christopher Lord Killeen. antid-viluos

rom the other House, viz. of the Lyons, came Christopher, a sober, wise and studi-Y 3 ous ous Man; who living in the Times of the Civil Wars, shewed his Loyalty to King Charles I. by giving him his Affistance; and afterwards by fuffering Exile for him in Spain. This Christopher married a Daughter of Matthew Plunket Lord of Lowth. Whose Issue was Sir Gerald, the Eldest, and Matthew, now living, appointed Admiral to the Royal Fleet sent into the Straits: Where he did faithful Service to his great Honour and Reputation: Now Governour of Deal Caftle, and one of the Barons in Parliament for the Cinque Port of Dover. boThe Inhabie tants of which Place hold themselves much obliged to him for procuring the lare Act for the repairing of Dover Peer, a matter of such Importance to the whole Nation ... I amportance to the whole Nation ...

In short, this Family of the Aylmers of of Ireland is related to the noblest and best Houses in the Counties of Meath, Dubbin, and Kildare, as the Lutterels, the Hitz-Generals, the Fitz-Moris, Cusacks, Dillbros, Fitz-Simons, Piphos, Chivers, Plunkets, Flemmings, Husseys and others. And Cambellish Extraction in Meath, specifies the Fitz Geralds, the Ougans, De la Hides, Walshes, Boisels, Whites, Suttons, and among the test the Aylmeris.

In his Britannia.

The stolen Match of the Lady Dorothy Devereux with Sir Thomas Parrot.

Pag. 1970 That unequal Mariage, for the foleminizing whereof a Licence was obtained out of the Bishop's Faculty-Office, was mentioned to have been complained of at Court, and occasioned Blame to the Bishop.

shop. The Particulars of it omitted in the History were as follow. The Parties were Sir Thomas Parrot, and the Lady Dorothy Devereux, Daughter to the Earl of Effex, of right Noble and antient Blood: which morning at Lady at that Time lived with Sir Henry vanish I meda Cock Kt. in the Parish of Broxburn in Hertfordshire. Where getting into the Parish Church, they were maried by a strange Minister, whom they had procured, two Men guarding the Church Door with their Swords and Daggers under their Cloaks, as the rest of the Company had, to the Number of five or fix. One Green was then Vicar of the Parish, to whom that Morning repaired two Persons. One of them told him, that he was a Minister and a Batchelour of Divinity, and had been a Preacher of long Time; and asked him for the Key of the Church Door, which must be opened to him, for he had a Commission, whereupon he was to examine certain Men, and to swear them. And therefore lasked him also for the Communion Book. The Vicar told him it was locked up in the Veltry, and he could not come by it. But instead thereof he offered him a Latin Testament. But the other faid that would not ferve his Turn. Coming to the Church he found it open, and Sir Thomas and the Lady ready to enter in, who hindred him by any means from shutting it. But perceiving that they meant to proceed to a Mariage, he perfuaded the strange Mimilter not to deal herein, wondering how he

to marry.

would intrude himself into his [the Vicar's] Charge; and then offered to him an Injunction against it, and began to read it unto them. Which was to this Tenor:

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An Injunction
about Licences co
to marry.

" Item, For the avoiding of Inconvenience which fometimes groweth by Licences to mary without the Banns asking; " (which notwithstanding are sometimes " reasonably granted) No Man shall be " fuffered to mary any Person with such " Licence, (the Banns not being first order-" ly published) but in the Church or Chap-" pel, where he is Parlon, Vicar or ordi-" nary Curate; neither at any other Time than is usual for public and Common-" Prayer; Neither except he do first shew his fufficient Licence to the Church. wardens of the faid Church or Chaps pel: And either by his own Knowledg or the Knowledg of the faid Church-"wardens, be affured, that the Parties to be maried have thereo the Affent of their Parents, or other Governours. Mainten

But they refused to hear it, and the strange Minister, (whose Name was Lewis) told the Vicar he had sufficient Authority, shewing him a Licence under Seal; which the Vicar offered to read: but before he had read half of it, Sir Thomas snatched it away from him, and offered him a Ryal to marry him. But he refusing, Sir Thomas bad the other go forward. But the Vicar, when the other began to read, resisted him, and shut the Book. Whereupon Sir Thomas thrust him away, and told him

he had nothing to do therewith, and that he should answer it for resisting my Lord Bishop's Authority. And one Godolphin. one of Sir Thomas's Party, took him up. and told him he shewed himself malicious. Whereupon after once more torbidding him. he held his Peace, Edmund Lucy Esq; one that lived in Sir Henry Cock's Family together with the Lady Dorothy, coming in plucked away the Book from the Minister. Who told him he should answer it, and was in danger of a Premunire for refilting the Bishop's Authority; and so he went forward with his Office without the Surplice, in his Cloak with his riding Boots no To atto and Spurs and disparched it halfily. This foon tame, to the Court and She being a Daughter of one of the antient Noblette (the the her felf was in the Plot gave great Offence; and Sir Henry Cock being a Justice of Peace was commanded to take the Examination of the Matter. and fend to up ... And in fine, the Bilhop of London underwent much blame for his Paculties. Mand what followed upon it you may read in the History one snome?

Pag. 80. 1. 122 Hese we fall into the Bishops doyear 1580. where let me note, that while tion, Aylmer was Bishop of London, the Clergy of the Province of Canterbury met feveral Times in their Synods: and I make no Question so active a Man as he was, and so useful as he had shewed himfelf to be once in a Synod in the first

vocat. p. 659

Year of Queen Mary, was also very Serviceable by his Advices and Coni ferences in these Ecclesiastical Assemblies under Queen Elizabeth, when he bore a greater Figure. But I confess I have little to fet down of this Matter; onely that in the Year 1580, when the Convocation began to fit January 17. our Bis shop Presided, being deputed by the Arch billiop of Canterbury, at that time seque fired and under the Queen's Displeasure and was at the Head of what Busines was then done. And in the Convocation that fat the February 1586, the Bishop complained of the Dean of Norwich and fome others for hot preaching at Paul's Cros, according to Monition, it having been of long time cultomary for the Bifhops of London ter fummon long from the Universities or selfewhere, Perfons of the best Abilities to preach rhose public Sermons, whither the Prince and Court, and the Magistrats of the City, besides a vaff Conflux of People, wied to refore. For the drew providing therefore for thefe Sermons, and For the Endouragement of the Preachers that should come up, this

Rights of Convocat. p. 659

Pag. 8., robanse from the block of the bilbon's a year 1580. Where let me note, that while tion. Aylmer was Bishop of London, the Clergy of the Province of Contenhiny met feveral Times in their Synods: and I make no Quellion to affive a Man as he was, and to uten as he had thewed himfelf to be once in a Synod in the first I

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